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AN INQUIRY INTO A CAMPUS MINISTRY
" WITH THE CULTURALLY DEPRIVED

A Dissertation

Presented to

the Faculty of the School of Theology
at Claremont, California

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Religion

by

Richard Albert Rollins

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This dissertation, written by

Richard Albert Rollins

*under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
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requirements for the degree of*

DOCTOR OF RELIGION

Faculty Committee

Paul B. Brown

Thomas T. Tilton

Date *June 1964*

J. M. ...
Dean

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CHAPTER I

INTRODUCTION

I. THE NATURE AND SCOPE OF THE DISSERTATION

For many centuries the word "revolution" has been a significant index in the historical development of world affairs and culture. Perhaps its most frequent usage, not exclusively, however, has been confined to the area of military warfare. The twentieth century, however, has brought us to the stark reality of a new dimension in the usage and application of the word. This new dimension in the usage of the word "revolution" has been quite in evidence from the 1950's through the eight years in the present decade of this century through the concern given to the areas of social, civil, and personal liberties. Moreover, the thrust of this new dimension has permeated academic disciplines and fields of human endeavor and achievement so much so that we no longer perceive "revolution" solely as a word with military significance but rather as a process or movement continually fermenting and leavening our culture. The influence of the new dimension has affected decisively two of the traditional institutions of our culture, namely; the Church and the School. More specifically, it has affected the combined efforts of the Church and the Church-related Colleges especially as the latter have sought to fulfill their Christian witness through the campus ministry on college and university campuses in the United States.

The numerous studies on campus ministry which have been undertaken since 1950 attest to the new dimension of revolution which has taken place in the minds of reflective and committed people on college and university campuses who envision that some new shapes and forms of ministry are imperative if the campus ministry is to fulfill its mission in helping young people develop their potentials for scholarly achievement, professional competence, and effective participation in the processes of a democratic society guided by the tenets of the Christian faith.

The investigation herein being made recognizes the importance of such a task and the courageous attempts which have been made to fulfill this commitment. Therefore, it is the purpose of this dissertation to investigate, upon the basis of previous studies, newly acquired data, and empirical evidence of the investigator, the foundations upon which the campus ministry was built, the overall philosophy of campus ministry and its implementation, and the rationale behind the revolution taking place in campus ministry. More especially, however, this investigation will focus upon a unique emphasis in campus ministry with culturally deprived Negro college students, using the student body at Bishop College and other Negro students matriculating at predominantly Negro church-related institutions as empirical evidence with the intention of showing that the traditional emphases of campus ministry, so conceived, necessitate this new kind of emphasis for these young people because of deprivations which render them incapable of understanding fully the thrust of campus ministry traditionally designed for "white middle class" college students.

II. JUSTIFICATION FOR THE INVESTIGATION

There is no doubt that meaningful campus ministries have contributed to the total educational process and the development of responsible and mature persons, especially when college and university students have been able to discern and integrate the affirmations of the Christian faith into their academic pursuits and their personal lives. Most assuredly, many campus ministries have met the challenges of the knowledge and population explosions for the more affluent students, but by and large traditional campus ministries have not adequately met the needs of many of the culturally deprived Negro college students. Many of the reasons for the failure to meet the needs of these young people are understandable. For the most part, previous studies have not focused upon the nature and causes of their deprivations, cultural deficiencies, educational gaps, and economic insecurities. Little attention has been given in previous studies of campus ministry to the need of these students to establish their own identities. Their distorted value systems, with few exceptions, have not been analyzed, nor have the dynamics involved in their attitudes toward each other, life, and culture been appraised. Until recently, the last four or five years, very few attempts had been made to discern the causes, traditions, mores and motives behind their very strict religious conservatism, fundamentalism, evangelistic and emotional expressions, and the stilted clichés and religious teaching to which they had been exposed. Communication has been an overarching concern in most of the previous studies of campus ministry, but what

apparently has been neglected has been the knowledge of a unique communication code prevalent among culturally deprived Negro college and university students. These students have vehicles of communication which are peculiar to their cultural impoverishment. Also, many studies on campus ministry have failed to discover why such culturally deprived students lack the spirit, vitality, and drive discernible in other college students. Penetration into the intricacies of the social matrix of Negro life has been inadequate in depth to adequately analyze and appraise the social structure. The realism of segregation and the struggle toward integration have not been accounted for. New forms and/or shapes of campus ministry have been suggested for more meaningful campus ministries but obviously without the knowledge that many culturally deprived Negro college students have never heard of campus ministry.

This investigation, furthermore, purports to focus upon a campus ministry which is relevant to the many needs of these students and to suggest some basic strategies which will help them to overcome the inadequacies of previous campus ministry studies and strengthen future studies. The foci will be directed toward developing creative dialogue between and among these young people, between them and other college students, and between and among their superiors (faculty, administrators, community leaders). Moreover, attempts will be made to show how relevant it is to encourage creativity, a sense of responsibility and a genuine understanding of the meaning of freedom and protest, with the hope that much of their pessimism about life in general and their sense of being doomed to failure may be eliminated. The investigation will

come to grips with the problems of communication, the establishment of relationships, and the crucial issue of adult authority.

III. DEFINITIONS OF TERMS USED

Especially germane to this investigation is a clarification of the terms to be used throughout.

Campus Ministry. Throughout this investigation, the term "campus ministry" shall be interpreted as meaning that special and unique mission of the Christian church implemented in the community of faith and learning known as the college campus. When references are made to experiences and activities beyond the physical confines of the college campus, the meaning of the term shall have the same connotation but the implementation will be viewed as an adjunctive function of the Church's mission. Because the investigation focuses upon ministry with culturally deprived Negro college students, and more specifically Bishop College students, the locus of campus ministry as a special and unique mission of the Church will be the Church-related college campus, but does not presuppose that it shall be directed to students exclusively. "Campus ministry" as it is perceived and interpreted in this investigation includes the total campus. Such a ministry seeks to give direction and support to the educational process in order to help transform persons and processes.

Campus Minister. Because this investigation has a particular emphasis, the term "campus minister" necessitates some clarification. The term "campus minister" has often been used synonymously with such

terms as campus pastor, director of religious life, chaplain, dean of the chapel, minister to students, et cetera, without a clear delineation of functions. The term "campus minister" used in this investigation is inclusive because it embraces the functions implied by the other terms. Moreover, the campus minister described in this investigation is an ordained clergyman with a bachelor of divinity degree (B. D.) or its equivalent and employed by a college or appointed by the Church to minister specifically to the spiritual needs of persons in the academic community and, in a broader context, to assist in the total development of all persons within that community. This indicates that the campus minister herein described is a person who perceives campus ministry as a special vocational calling in which he is obligated to confront and encounter the academic community with the "good news" of Jesus Christ through preaching, counseling, teaching, and all of the other media available to him. In ministering to the culturally deprived Negro college student an additional dimension must be included in the definite repertoire, namely; that he is a person whose personality is open to the academic and student cultures on the campus where he works, that he is aware of all of the ambiguities which encompass his administrative responsibilities, and that he is a person capable of appraising his own creative insights and those of others in conducting a meaningful ministry.

The Culturally Deprived. The multitude of studies which emerged following the Supreme Court decision of 1954 legally outlawing segregation in the Public School systems of our country surpassed by far

all of the other studies which focused upon a single major issue dealing with the fundamental liberties of man. The Supreme Court's decision focused upon restoring the fundamental right of every man to receive equal educational opportunity regardless of the pigmentation of his skin and national origin. This courageous stance by the highest court in the land aroused a complacent nation to the injustices inherent in its system and culture and the need for every American to think seriously and act courageously toward their amelioration in a democratic society. Attention was focused upon a minority percentage of the population of the United States which had been denied equal opportunity to participate actively in the mainstream of American life and culture. This segment of the population was labeled "minority groups" and then "the culturally deprived". The latter term, "culturally deprived", is specifically germane to this investigation.

Who are the culturally deprived? Who are the culturally deprived dealt with in this investigation? In response to the first question, the minorities of our land are the culturally deprived. They include the Puerto Ricans, Negroes, Mexican Americans, Indians, and those termed "poor whites". In addition to the index of national origin, they are the people who have been discriminated against educationally, socially, and economically. Many of them are young people and many of them are senior citizens. Many of them are school "drop outs", unskilled laborers, and unemployed. Others are unemployed industrial workers, migrants, immigrants, itinerant and displaced farm workers. In brief, they are the rejects of automation, progress, double standards, unequal systems, and the victims of prejudicial

attitudes. They are the people who have awakened the moral consciences of national, international, city, and local officials to the inequities of our democratic system and forged the forward thrust for equal opportunity in our land. The above description is the broader interpretation of the culturally deprived.

In response to the second inquiry, "culturally deprived" in this investigation refers to Negro Americans. There is a definite racial overtone involved. The term applies to Negro college students in general and specifically to Negro college students at Bishop College in Dallas, Texas. These are the young people who have been denied access to the cultural mainstream of American life because they have had the unusual distinction of having been born black. As a result, they have been victimized by segregation and prejudice in practically every area of human endeavor; double and unequal educational standards and systems, unemployment, poor housing, social ostracism, denial of the opportunities for economic security, rejected for acceptance into church fellowships, frustrated in the development of psychological stability, and a host of other areas which provide for a normal and purposeful existence. These deprivations have set these young people apart from the main cultural stream to the extent that there is now prevalent in our culture an attempt on the part of private enterprise, business, the Federal Government, educational institutions, political stances, et cetera, at rectifying the injustices and reassessing the inherent worth and dignity of these young people in order to provide the kind of climate conducive for them to strive for identity and a consciousness which underscores the fundamental right of being human.

Church-Related College. The issue of Church and State has been a live option from the inception of colleges under the auspices of the Church to the present century. In order to make a clear-cut distinction between those institutions controlled and supported by the State and those controlled and supported by the Church, many descriptions have been utilized, namely; Church College, Church-affiliated College, Christian College, Denominational College, and Church-Related College.

The first two terms are misnomers because they do not adequately describe what is normally meant by a Church-related college, and the third term is nebulous because of our uncertainty as to what "Christian" means. The term "Church College" suggests domination by the Church, while the term "Church-Affiliated College" suggests a "middle of the road" position between Church domination and State domination.

The latter two terms, "Denominational College" and "Church-Related College" are more adequate to describe the kind of educational institution with which this investigation will be concerned. Myron F. Wicke in his study describes a Church-related college as:

One which lists itself as such in one or more of three major directories - American Universities and Colleges (1960), American Junior Colleges (1960), and Education Directory (1960-61) - or which in American Universities and Colleges indicates election or nomination of trustees by church bodies.¹

It is quite apparent that the preceding description is a very general one and is open to further amplification and clarification.

¹Myron F. Wicke, The Church-Related College (New York: Center for Applied Research in Education, 1964), p. 11.

The term "Church-Related College" used in this investigation shall be interpreted to mean the two, three, or four year liberal arts institutions originally founded and supported by the Church (denomination) with religious motives, for the purpose of preparing young people for professional vocations. It also refers to those institutions which are now regionally accredited and supported by the Church with the same religious motives and a board of trustees elected and/or appointed by the institution and approved by the Church. Moreover, the Church-related College described in this study includes those institutions originally founded for the purpose of preparing young men and women for the ministry and full-time Christian service as well as those Church supported institutions which now provide training in all of the areas of the liberal arts. A final description of the Church-related college in this investigation is that institution which requires its students to matriculate for some specified course(s) in Bible or Religion as a continuing commitment to the faith of its founders.

The Predominantly Negro Church-Related College. Church-related colleges had their inception with the founding of eight colleges during the colonial period in America. These colleges as they are known today are Harvard, Yale, William and Mary, Princeton, Dartmouth, Brown, Rutgers, and Columbia. Their establishment attested to the strength of the Church and the concern to educate young people for responsible Christian living prior to the Civil War, but the concern primarily was for the education of white youth. It was the impetus given by the Freedmen's Bureau and the American Missionary Association which

pricked and quickened the consciences of northerners and some southerners to the compelling need for education of Negroes. The result was the establishment of several Negro Institutions of higher learning between the period of 1865 and 1871. This initial movement facilitated a mushrooming of Negro colleges and universities to provide education for Negroes; hence the emergence of what was called the "Predominantly Negro Church-Related College". All of these institutions were originally founded and supported by the Church but as they faced financial straits many of them began to receive public support, while others maintained their private and independently supported status. Therefore, the predominantly Negro church-related colleges which now remain as permanent institutions are classified as public or private Church-related institutions.

In the historical development of the predominantly Negro church-related institutions as described in this investigation, the "public" dimension will be apparent, but in chapters four and five where attention will be focused upon Bishop College students as an illustration of cultural deprivation and some basic strategies in effecting a campus ministry with these young people, respectively, the "private" dimension will be accented.

Thus, the term "Predominantly Negro Church-Related College" shall be interpreted to mean both the public and private colleges founded and administered by Negroes for the education of Negro youth under the auspices of the Church with religious motives, with the initial and specific purpose of training ministers and religious teachers, and predicated upon the fact that as circumstances arise

these colleges will train Negro youth for all vocations and areas of human endeavor. The interpretation given the term "Predominantly Negro Church-Related College" does not indicate the exclusion of white students, faculty nor trustee board members because all of these institutions from their inception have had the influence, support, and participation of "whites".

IV. FORMAT FOR THE REMAINDER OF THE INVESTIGATION

In the light of the foregoing descriptions of the nature and scope of this investigation, its justification, and the definitions of terms to be used, it is necessary to prescribe the format for the remainder of the study.

Chapter two will focus upon some segments in the historical development of the Church-related colleges, underscoring the religious motives and humanitarian concerns of their founders as they sought to inculcate and foster dignity of the whole man. The presupposition is that the emergence of the Church-related colleges was and is a significant phase in the history of American higher education and, therefore, was and is an adequate starting point for thinking about campus ministry. Also, the emphasis upon the education of the whole man as a vital quality in campus ministry will be discussed. Because of the uniqueness of the predominantly Negro church-related colleges and the focus upon a campus ministry with the culturally deprived constituents who matriculate there, it will be necessary to trace historically some segments in their development in the education of Negro youth and their

role in meeting the specific needs of these young people in providing a meaningful ministry to them.

Chapter three will analyze some of the discussions in the evolution of the concept of campus ministry, its overall philosophy and description, theological and/or biblical foundations, the role and responsibility of the campus minister, the implications of campus ministry for culturally deprived Negro students in predominantly Negro church-related colleges, present forms of campus ministry, and new shapes which are inevitable if such a ministry shall be meaningful in the present and in the future.

Chapter four will address itself to a descriptive analysis of the Negro students at Bishop College, a predominantly Negro church-related college in Dallas, Texas, as a case in point of culturally deprived students for whom a special kind of meaningful campus ministry must be effected. A description of who these young people are, the causes underlying their deprivation, and the types of deprivation and their affects upon their life style will be set forth.

Chapter five will dare to suggest some basic strategies necessary for ministering to and with the culturally deprived Negro students described in the previous chapter. The roles of the Predominantly Negro church-related colleges and the United Negro College Fund, Incorporated, in assisting in the development of an adequate ministry with these young people will be developed. Because the campus minister in the predominantly Negro church-related college occupies a strategic position in the total educational process, it will be imperative, in this chapter, to prescribe the kind of personality required to effect

a meaningful ministry in this context and the responsibilities incumbent upon him as he outlines his ministry and activity.

The concluding chapter will summarize the major issues investigated and suggest what direction the future of campus ministry must take if it is to have universal meaning for all students, but especially for the culturally deprived Negro college students.

V. METHODOLOGY AND SOURCES FOR DATA

The methodology of the investigation combines the historical, analytical, and empirical approaches because the data supplied for the investigation are historical, comparative and analytical, and empirical.

The sources for data include previous studies on campus ministry, Church-related colleges, and the culturally deprived in a variety of forms (bound and unbound volumes, pamphlets, projects, et cetera), research papers, catalog statements, preliminary working and discussion papers written for conferences, magazine articles, periodicals, preliminary drafts of proposals, experimental types of campus ministry, reports submitted by the Financial Aids Director, the Director of Admissions, and the Registrar at Bishop College; unpublished dissertations and papers delivered publicly, and twelve years of experience by the investigator on the campus of Bishop College, Dallas, Texas.

CHAPTER II

THE DEVELOPMENT OF CHURCH-RELATED COLLEGES

AS A BASIS FOR CAMPUS MINISTRY

An effective campus ministry to and with any college student can only be meaningfully conducted with the knowledge that the emergence of the concept of campus ministry is predicated upon the founding of American colleges in general and the broader context of the American higher education movement. In brief, the concept of campus ministry is the offspring of the American higher education enterprise. Tewksbury corroborates this contention in his study of The Founding of American Colleges Prior to the Civil War when he states that;

The American college was founded to meet the "spiritual necessities" of a new continent. It was designed primarily as a "nursery of ministers," and was fostered as a "child of the church".¹

If Tewksbury's corroboration is accurate, then we can affirm that the founding of American colleges may be identified with the rise and growth of religious interests, motives, and denominations in America; and furthermore, that the founding of American colleges represented the antecedent for the founding of Church-related colleges.

In this chapter the historical development of Church-related colleges in America will be considered, especially since religious motives and interests, the foundations for campus ministry, were at

¹Donald G. Tewksbury, The Founding of American Colleges and Universities Before the Civil War (New York: Teachers College, Columbia University, 1932), p. 55.

the heart of their founding. The chapter will be divided into two major sections. The first section will trace briefly some historical developments in the early history of American church-related colleges while the second section will trace some of the phases in the historical development of the predominantly Negro church-related colleges. Both developments will tend to show how the idea of campus ministry was implicitly rooted in the founding of those institutions fostered by the Church.

The methodology will be historical and chronological, while the data used consists of published volumes, pamphlets, addresses, papers and catalog statements.

There are several underlying assumptions which, in the course of this chapter and subsequent chapters, will be apparent: (1) that the Church-related colleges, because of their religious heritage, provide the atmosphere and climate conducive for the development of campus ministry, (2) that the mission of Church-related colleges is linked to the mission of campus ministry, (3) that campus ministry is integral to the ministry of the Church, and (4) that the religious heritage underlying the founding of predominantly Negro church-related colleges is uniquely germane to the kind of campus ministry necessary which may be effected with culturally deprived Negro college students.

In addition to the underlying assumptions stated above, there are several issues in the historical development of Church-related colleges which must be considered in establishing a basis for campus ministry, namely; (1) precipitating causes and motives, (2) the founding and rationale for founding, (3) philosophy, (4) purposes

and/or objectives and (5) nature of services as they affect and influence the development of a continued and effective campus ministry.

I. THE HISTORICAL DEVELOPMENT OF THE CHURCH-RELATED COLLEGES

Precipitating Causes and Motives

The founding of the Church-related college in America did not happen in isolation. It was a significant development in American higher education and represented a forward thrust by the Church into an area which was to have relevance for posterity. The founding of American colleges must be seen against the backdrop of the colonial period with the settlement of the colonies, the adoption and development of a transplanted culture on a new continent, and the rapid expansion of the repopulated masses from England who helped to expand the new continent westward. Therefore, the founding of American colleges was linked with the rapid growth of the United States with its pioneering and frontier people, and the adoption of the English pattern for educational institutions. These two factors have definitely been ascribed to the founding and multiplication of colleges in America by the studies of Snavely, Cantelon, and Tewksbury.

Tewksbury affirms that "the American College was typically a frontier institution...designed primarily to meet the needs of pioneer communities, and was established in most cases on the frontier line of settlement."² What Tewksbury implies is that a pattern was established

²Ibid., p. 1.

with the founding of the American college on the frontier. If Harvard College was the first American college established, as studies indicate, then his implication is accurate because Harvard College, it seems, became the pattern for most of the early institutions formed during the colonial period. Snavelly's study confirms Tewksbury's contention when he says, "As the pioneers moved westward and sizable communities were settled, there soon arose a movement for the establishment of a college...now known as Harvard University."³ The emphasis in this statement is upon the westward expansion by the pioneering peoples and a sense of need for the establishment of an educational institution. The second factor indicated, the adoption of the English pattern for the establishment of educational institutions, is most clearly set forth by Cantelon when he discusses the tradition of higher education in America. Cantelon's basic thesis is that the unique feature in the founding of American colleges is not absolutely inherent in the development of a frontier culture but rather in the adoption of a transplanted pattern from English institutions. He says,

The early American colonial colleges were patterned explicitly after the English models, particularly that of Emmanuel College at Cambridge. In organization, degree requirements, student life and discipline, the Puritan English pattern was imported, just as in the late nineteenth century American graduate schools patterned themselves after the German universities.⁴

³Guy Snavelly, The Church and The Four Year College (New York: Harper & Brothers, 1955), p. 1.

⁴John E. Cantelon, A Protestant Approach to the Campus Ministry (Philadelphia: Westminster Press, 1964), pp. 56-57.

The above description of two of the outstanding features in the founding of American colleges helps to bring us to an understanding of how the Church-related colleges came into being. Dissent and financial straits were also cornerstones in the emergence of the Church-related colleges in America. Along with the transplantation of the English educational pattern to America came a corresponding dissent which historically was traced to the English Puritans who had protested when non-anglicans were denied teaching positions in the English schools. It was not too long before frontier America caught the spirit of the dissent and protested against the transplantation of the stilted English pattern. Thus, the democratic principles inherent in American culture were being projected into thinking about educational systems. The end result was the founding of Church-related institutions which embraced the spirit of freedom and democracy. Oddly enough, however, the protest movement stimulated a rapid multiplication of colleges but many of these colleges had to close because of financial straits. It was at this point that the churches assumed responsibility for assisting these newly formed American colleges which were henceforth to be called Church-related or denominational colleges. Therefore, the struggle for free and open educational institutions, and financial straits which the struggling institutions were unable to surmount, became prime movers in the creation of Church-related colleges.

Inquiries abound as to the reasons why the church took the initiative in this endeavor. Perpetuation of one's own religious interests, a chance to convert the frontier people, and opportunities to perpetuate denominational control are a few of the reasons given,

but the most valid reasons why the Church took the initiative may be summed up by the contributions made by the Wicke study and the Snavelly study. Snavelly contends that during the panic year when the rapid multiplication of American colleges was stopped by financial straits, "many of these 'mushroom' colleges were kept alive at times by contributions from men of strong religious faith in the East."⁵ Wicke suggests two major reasons for the Church's initiative.

One vital answer...is that there were no other agencies with sufficient strength in the early days of the nation to enter the field of education...It was part of the basic tradition that religion and education were natural partners.⁶

Surely another reason...is apparent in the nature of the church itself. At its best the church is a servant to society, and its schools, hospitals, homes, and social agencies are testimony that the servant motive has been real and effective.⁷

It is reasonable then to postulate that protest against the stilted English educational system which limited freedom, the financial straits which were met by men of vibrant faith, the strength of the Church in the early days and the 'servant' role of the Church to link religion and education together were valid precipitating causes and motives in the founding of Church-related colleges in America. This investigation now turns to the actual founding and the reasons for founding Church-related colleges in America in an attempt to show how their founding implicitly serves as a basis for campus ministry.

⁵Snavelly, loc. cit.

⁶Myron F. Wicke, The Church-related College (New York: Center for Applied Research in Education, 1964), pp. 3-4.

⁷Ibid., p. 4.

The Founding and Rationale for Founding

The founding of Church-related colleges in the United States was parallel to what has been referred to as the founding of denominational colleges. The phrase "denominational college" will be used synonymously with "Church-related college" in this treatment of the historical phase of higher education in America to show that the Church (not specific denominational interests) was responsible for their founding.

Lloyd J. Averill in a recent article addresses himself in a contemporary way to the heart of the long standing tradition regarding the founding of Church-related colleges. He says, "For the Christian college, its educational intent is precisely its religious intent and its religious intent is precisely its educational intent."⁸ This idea is identical to the one expressed by Wicke⁹ in the preceding section regarding the Church's initiative in assuming responsibility for the early American colleges. Both ideas are historically rooted. Wicke refers to the historical past and Averill speaks to the historical present. Both men address themselves to the founding of Church-related colleges in America in a unique and significant fashion.

The "big three" or more commonly referred to as the "Mothers of Colleges", Harvard, Yale and Princeton, represent the three-fold

⁸ Lloyd Averill, "Education to Enhance the Human," Christian Century, LXXXV: 41 (October 9, 1968), 1275.

⁹ Wicke, op. cit., p. 4.

foundation for the founding of Church-related colleges in America, although William and Mary chronologically was founded before Princeton. The big three were followed by Brown, Rutgers and Dartmouth. Columbia and the University of Pennsylvania, although not officially established and/or sponsored by the Church, were founded upon religious principles and aspirations. This investigation does not purport to trace historically all of the Church-related colleges in America, but merely to sample from the original nine some of the circumstances in the founding and the rationale behind the founding.

The Church-related colleges in America were founded by dedicated churchmen who were concerned about providing leadership for the Church as well as for the State. Harvard, Yale, and Dartmouth were founded by the Congregationalists; Princeton by the Presbyterians; Brown by the Baptists; Rutgers by the Dutch Reformed Church; William and Mary, Columbia and the University of Pennsylvania by the Anglicans. Practically all of the professors were ministers and all of the early college presidents were ministers. Courses in religion were offered and chapel services were required. These indices point to the strength of the Church and the religious influences of the times prior to the Civil War. They also indicate the specific desire on the part of the citizenry for a trained ministry, because in practically every charter of the early Church-related colleges references were made to this need. The following excerpts from Tewksbury's study underscore this desire and need:

The ministry is God's instrumentality for the conversion of the world. Colleges and Seminaries are God's means for training up a learned and efficient ministry.¹⁰

Colleges, therefore, are a necessity to the Church...To our colleges the churches look for their future teachers and guides. The destitute and opening fields on the frontiers of civilization on our own continent look to our colleges, and wait for our young men to bring them the words of life.¹¹

In addition to the compelling need to develop a trained ministry, there was the desire to combine religious fervor, zeal, and enthusiasm with the general purposes of American higher education, namely; the advancement of learning, the diffusion of knowledge and the extension of its boundaries, and the training of responsible citizens. The perpetuation of a religious culture also loomed large in the founding and the rationale behind the founding because churchmen wanted to avert the influx of a secular culture during this neophyte period of collegiate existence. The secular influence was inevitable, however, with the famous Dartmouth College case ruling of 1819 that a college had the right to exist free of church or state control, and provided a movement away from church control. This famous case only increased the founding of Church-related colleges as the denominations sought to maintain the church emphasis. Therefore, higher education became Church college education.

The circumstances surrounding the founding of Church-related colleges and the motives behind their founding may be summarized as

¹⁰Tewksbury, op. cit., p. 81.

¹¹Ibid.

follows: (1) to provide a trained ministry for a developing frontier civilization, (2) to show that the religious and educational intents were synonymous, (3) that religion and education are natural partners, (4) to complement the fostering of the general principles of American higher education, (5) to perpetuate the Church's interest in the development of the whole man, and (6) to combat the influx of a secular culture.

Insofar as campus ministry was concerned, the principles underlying the founding of Church-related colleges became an influence indirectly through the passage of the Morrill Land Grant Act of 1862, establishing state and public colleges. To meet the needs of students from church homes, campus ministry began to emerge through the efforts of the Young Men's Christian Association and the Student Christian Associations. Recognizing the inadequacy of the Associations alone to effect such a ministry, denominations began to meet the needs for this ministry in a variety of ways which will be amplified in chapter three of this investigation. Suffice it here to say that indirectly, but significantly, the founding of Church-related colleges precipitated the emergence of campus ministry.

Philosophy

Emerging from the founding of early American church-related colleges were two major philosophies, namely; an educational philosophy and a religious or Christian philosophy. The latter may be more aptly described as a Christian philosophy of education or Christian

philosophy of higher education. By whatever term it may be designated, it was the philosophy of the Church-related college.

Because those institutions were founded by the Church to provide adequate leadership for the Church and the State, the cornerstone of their philosophy was God revealed in Jesus Christ as the ultimate end of the educational process. Such a philosophy as perceived by the founding fathers of those institutions also embraced a number of supporting Christian values which may be enumerated as follows:

1. That Christian education takes place within a community of faith and learning.
2. That faith is not undercut by reason nor is reason undercut by faith.
3. That the dignity and worth of the individual surpass the quantity of knowledge he is able to absorb.
4. That reason should always remain a vehicle of inquiry in the educational process.
5. That the development of a Christian personality is imperative for responsible citizenship.
6. That there must be relationships of mutual respect established so there may be freedom of expression, mutual interchange in learning, and confidence which fosters growth.
7. That there must be a Christian climate conducive for the maturing process to take place and where the love of learning is nurtured.
8. That there must be committed and dedicated Christian teachers willing to sacrifice and share their experiences.
9. That the educational process is an integrating process which is concerned about the whole man.
10. That the teaching and the content be Christian.

Oddly enough, however, these supporting Christian values were pushed into the background with the preoccupation for a trained ministry, so much so that those institutions have been criticized for their conservatism and one-sided approach in the area of religion and theological education. Cantelon was especially critical of the philosophy of the Church-related colleges. He says;

But coincident with the development of applied and technical colleges was the expression of denominationally related institutions. These colleges were very conservative in the educational pattern. They were geared to provide a Christian ministry and to combat the secular influences of the rising state universities.¹²

Although the preoccupation with training ministers for leadership was of paramount importance, it was precisely due to this kind of one-sided approach that many of the early Church-related colleges went out of existence. Nonetheless, the credits outweighed the debits and we can attribute this to those Church-related colleges which were able to make the adjustment from a one-sided approach to the more integrative approach without relinquishing the basic Christian philosophy upon which they were founded. Those Church-related colleges which have survived continue to emphasize the dignity and worth of the individual; freedom to inquire, discuss, search and compare; the right and duty of private judgment, a whole-making process of integration and cooperation in a common venture, and the continuous penetration of total college life by basic Christian teachings. It has been the latter approach which has stimulated Church-related colleges to outline specific purposes and/or objectives for their existence.

Purposes and/or Objectives

The purposes and/or objectives of Church-related colleges have been many and sundry; moreover, they have been linked to the basic philosophy of those institutions. No attempt will be made here to deal exhaustively with the intricacies involved in formulating the

¹²Cantelon, op. cit., p. 58.

purposes of Church-related colleges. An outline of the major purposes and the precipitating factors causing them will be presented, and their relevance as a basis for campus ministry.

Perhaps the most exhaustive study completed on the purposes of Church-related colleges has been Leslie K. Patton's critical work on The Purposes of Church-Related Colleges. The study is significant because it embraces the past and the present even though published in 1940. It is divided into three parts; Presentation of Data, Major Purposes Emerge - A Basis for Appraisal, and A Proposed Program. For the purpose of this investigation the entire study is significant but Parts II and III are especially relevant because they outline in a representative fashion the major purposes of Church-related colleges which continue to exist. The study does have its limitations brought about by time. Whereas the study considered some 260 Church-related institutions with enrollments of 600 at the time of inquiry, the enrollment figure of 600 is now obsolete. Another serious limitation of the study is its failure to include a representative proportion of Negro church-related institutions; nonetheless, it does provide a working index for consideration of the purposes and/or objectives of those institutions.

The purposes of Church-related colleges, and all other educational institutions for that matter, are significant in that they help to determine the policies and the directions which they will take. More especially, the purposes of Church-related colleges need to be clear because of the loyalties and commitments of these colleges to the faith from which they sprang and their concern for the individual.

This investigation has already indicated that "an educated ministry" was the top priority in the founding of Church-related institutions; hence, it was also the chief purpose of those institutions in terms of the kind of service they would render. Careful scrutiny will establish the fact that this major purpose was explicitly stated in the charters of many Church-related colleges. The following excerpts from Snavelly's study will validate this. "Harvard College was founded for the purpose of advancement of learning...and to provide for a trained ministry."¹³ William and Mary was founded for the purpose of providing a "nursery of pious ministers for the Church in Virginia."¹⁴ Princeton was founded for the purpose of providing an "educated ministry if the churches were to survive."¹⁵ Rhode Island College (Brown University) was founded by the Baptists for the purpose of "establishing a college that would train ministers for the several church groups that firmly believed in separation of church and state."¹⁶ The charter of Rutgers reads;

...the ministers and elders having taken into serious consideration the manner in which the said churches might be properly supplied with an able, learned, and well-qualified ministry, and thinking it necessary, and being very desirous, that a college might be erected for that purpose...¹⁷

There is little doubt from this evidence that an educated ministry was the major purpose of many of those institutions, but what is often forgotten are the facts that this was not the sole

¹³Snavelly, op. cit., p. 10.

¹⁴Ibid., p. 21.

¹⁵Ibid., p. 32.

¹⁶Ibid., p. 45.

¹⁷Ibid., p. 52.

purpose of all Church-related colleges, and that most recent studies which emphasize this exclusive purpose do so on the basis of Church-related colleges founded before the Civil War. Yale and Dartmouth College are examples of contradictions that an educated ministry was not the sole purpose. Snively's study again provides the data.

Several well disposed and public spirited persons...have expressed by petition their earnest desires that full liberty and privilege be granted unto certain undertakers for the founding, suitably endowing and ordering a collegiate school within his majesty's colony of Connecticut, wherein youth may be instructed in the Arts and Sciences, who through the blessing of Almighty God may be fitted for public employment both in Church and Civil State.¹⁸

The purpose as stated for the existence of Dartmouth College in the charter signed on December 13, 1769 by King George III of England states:

We establish this college for the education and instruction of youth of the Indian tribes in this land in reading, writing and all parts of learning which shall appear necessary and expedient for civilizing and christianizing children of pagans as well as in all liberal Arts and Sciences; and also of English youth and any others.¹⁹

These two examples indicate a Christian presence or awareness which should prevail in the education of these young people and that there is a wholeness underlying the basic purpose with the understanding as this investigation has pointed out earlier, that God revealed in Jesus Christ is the true end of the educational process.

In Patton's chapter on "Historical Background" he discussed the opposing interpretations centered around the purpose of the

¹⁸ Ibid., p. 24.

¹⁹ Ibid., p. 58.

Church-related college, relating on one hand, the extreme position of personalities like President Thomas Clap of Yale who in 1754 contended that the chief purpose was to train an enlightened ministry, and on the other hand, the position of personalities like Dr. Alexander Meiklejohn who contended that the purposes of college were to give teaching in literature, the arts, and sciences with the expectation that this teaching would be of value both in Church and State. Patton's position seems to be compatible with Meiklejohn's position, especially since both are in agreement that the early Church-related colleges were non-professional in purpose.²⁰

The heart of the matter, however, which many studies overlook, other than Patton's, is that ministers prior to the Civil War were the central social and community leaders who were active, aside from their preaching responsibilities, in politics, community organization, and social concern. Moreover, parishioners and the community citizenry developed a respect for their leadership almost to the point of deification. What needs to be clearly perceived if we accept an enlightened ministry as the major purpose, is an understanding that early Church-related colleges did not train students for the ministry as theological seminaries do today.

What can we deduce then about the purposes of Church-related colleges for this investigation? The purposes of Church-related

²⁰Leslie K. Patton, The Purposes of Church-Related Colleges (New York: Teachers College, Columbia University, 1940), pp. 30-33.

colleges can be clearly discerned if we utilize the classifications which Patton suggests, namely; purposes formulated prior to the Civil War, purposes appraised and reformulated following the Civil War, and his suggestion of proposed program of purposes for contemporary Church-related colleges and their future direction.

Purposes prior to the Civil War. Patton's study listed nine basic aims and/or purposes of Church-related colleges prior to the Civil War. They were listed as follows:

1. The development of Christian character
2. A broad, liberal, and cultural education
3. The development of scholarly attitudes and habits
4. Preprofessional training
5. Physical development and health
6. Providing a religious influence, atmosphere, environment
7. Training for citizenship
8. To assist the student in acquiring self-mastery
9. To provide an education for students of limited means²¹

These purposes seemed feasible for the aims of Church-related colleges even though they were slanted toward a religious sentiment. The central issue is, however, whether the early Church-related colleges really fulfilled these purposes or merely printed them in catalog statements and relied on responses of college presidents as indicated in his study. The consensus of the early studies made is that they did not really fulfill the purposes as stated.

Post Civil War Purposes Reformulated. Following the Civil War, the purposes of the Church-related colleges were revised because of

²¹
Ibid., p. 26.

the challenges presented by the rise of state and public institutions, the growth of college enrollments, the philanthropy of foundations, and individuals concerned for the future of Christian higher education. Purposes began to overlap as Church-related colleges undertook to include a number of interests. The result was a broader perspective, with each college focusing upon a more specific purpose as it sought to meet its own college constituency. In the light of the change in perspective and the challenges presented to the Church-related colleges a number of major purposes emerged which were common to most post Civil War Church-related institutions.

Patton²² listed nine emerging perspectives which represented the focus of post Civil War purposes for Church-related colleges. They were indicative of the new thrust. They included intellectual development, the classical curriculum, vocational preparation, self-help plans (minimum expense for the student), inculcated the doctrines of the related Church, service to the community, citizenship and social problems, attention to the individual, and the development of Christian character.

With the exception of the emphases upon a classical curriculum, inculcating the doctrines of the related Church, and the development of Christian character, there was the evidence of a movement from religious indoctrination to a broader emphasis upon liberal education. If the three specific purposes indicated previously had been couched

²²
Ibid., pp. 143-147.

within the positive framework of developing a "Christian philosophy of life", added strength would have accrued; nonetheless, the nine emerging purposes were significant for Patton's analysis and for this investigation because they challenge Church-related colleges to reappraise their purposes to coincide with existing need, demand, and commitments to their founders. Moreover, the nine emerging purposes provide the broad perspective necessary for ministering to and with the campus culture by opening up new vistas for exploration, experimentation and decision.

A Proposed Program for Developing Purposes. Making responsible decisions in the light of exploration and experimentation means that "Christian character" or a "Christian philosophy of life" must remain the dominant and unique purpose of Church-related colleges. This does not mean a complete subordination of other integrating purposes, but rather an integration of the existing subsidiary purposes. In order to keep the major purpose of Church-related colleges in focus, the task is to critically evaluate the subsidiary purposes and integrate them, wherever possible, into our culture for continued effectiveness.

This is what Patton attempted to do in his study when he severely criticized the first six of the nine major emerging purposes and discerned that the latter three, Citizenship and Social Problems, Attention to the Individual, and the Development of Christian Character, were the most appropriate. Then, utilizing five crucial issues, namely; the function of the four-year Church-related college, curricula and new plans, Christian character, indoctrination, and reformation of

purpose, he deduced from the data of the study that the Development of Christian Character was paramount.

The Development of Christian Character was the aim expressed more frequently by colleges than any other. This aim is noble and praiseworthy! Let the colleges define this aim more explicitly, and show the way for their students to practice it in the area of human society where today there is the greatest need: Christian leadership in solving social and economic problems.²³

Patton's analysis is noteworthy, and has contemporary relevance for Christian higher education in general, and for this specific investigation of the campus ministry because it reemphasizes the need for leaders with a broad liberal education rather than specialization. The emphasis upon a broad liberal education is also germane to a study of campus ministry because it provides the kind of openness for real confrontation and the development of a "Christian philosophy of life" for every student regardless of his specific vocation. The Church-related colleges have had their ups and downs because of "prevailing economic, political, and social conditions"²⁴, but the development of Christian character still remains the top priority even though the Church-related colleges have been caught between loyalty to the Church and the challenges of secular institutions. Patton sums up quite aptly the appropriateness of this major function in his proposed program.

Regional and national accrediting agencies have caused the college to shift the emphasis from morality to scholarship. The writer maintains that the church-related college must have both, and that the college is peculiarly qualified to supply both. In its program of liberal arts education the church-related college must maintain high quality. With its freedom

²³Ibid., p. 204.

²⁴Snavely, op. cit., p. 8.

from the dangers of political domination (which has caused havoc in some states recently), with its opportunity to create and control a background favorable for character education and to inject a vital religious impulse and atmosphere into the situation, the church-related college is especially qualified to criticize our civilization and to experiment on ethical and spiritual frontiers where other institutions are not able or inclined to approach.²⁵

In summary, the purposes of Church-related colleges have been formulated in three segments: prior to the Civil War, after the Civil War, and in contemporary proposals. The purposes have always been related to the Church which gave them birth and they have been challenged by the rise of secular institutions. Nonetheless, purposes have helped Church-related colleges to formulate policies and determine direction. Controversy has constantly prevailed concerning whether the major purpose of these colleges was for training ministers, or the broader purpose of providing a liberal education for social leadership and the development of a Christian philosophy of life. The latter purpose is perpetrated in this investigation of campus ministry and in Patton's crisp summary of the necessary combination of morality and scholarship as the "sine quo non" for the existence of these institutions.

Nature of Services

In the light of the experience of the investigator, there are numerous services which the Church-related colleges render to their students and to the community citizenry which have foundations upon

²⁵Patton, op. cit., p. 207.

which a campus ministry may be built. Lest we forget, this investigation seeks to go on record affirming that the nature of services rendered by Church-related colleges should be commensurate with their basic purpose. It has already been pointed out in this investigation that statements of purpose as recorded in college catalogs and garnered from responses of college presidents do not necessarily depict what really goes on. The same paradox may be applied when it comes to the nature of the services rendered to students. Experience has indicated that in a number of college catalogs there are numerous services stated. Many of them are implemented and many more are not.

A careful examination of the average college catalog will reveal a multitude of services which a college proposes to render, but in reality only half of them are implemented. One will question the wisdom of listing so many services when only a few are implemented. The answer is that college catalogs for many Church-related institutions represent the "selling" document for many students anticipating college matriculation. Another reason may be attributed to the competition for students which exists between and among Church-related colleges, and between state and public institutions and the Church-related colleges.

A perusal of the catalogs of most Church-related colleges will reveal that the following services, not in terms of priority, are offered to the students:

1. Academic
2. Counseling services
3. Cultural
4. Student Personnel

5. Religious
6. Social

A brief description of what these services and their functions are, from the investigator's experience, will show how they, if effectively rendered, do have implications for the development of an adequate campus ministry.

Academic. All instruction, curricula, remedial and tutorial projects, honors programs, and experimental endeavors designed to encourage scholarship and intellectual development may be classified as academic services rendered by Church-related colleges. In addition, academic counseling with teachers, resources provided by the library, and departmental clubs may be included as complementary academic services. Aside from the development of Christian character, these services head the lists of most Church-related colleges. Rather than being preoccupied with the transmission of knowledge and facts alone, there has been the trend in many Church-related colleges to rethink methodology and begin to communicate, integrate, and apply ideas to life rather than transmit them solely to the head. This kind of approach broadens perspectives and makes the student aware of the world and persons about him.

Counseling services. Counseling services provide the opportunity for students to look introspectively at themselves with the help of trained counselors and psychologists, to the end that they may be helped with their educational, emotional, and vocational crises. Most Church-related colleges do have counseling services, but by and large

personnel who serve as counselors for severe emotional problems are not adequately trained to deal with such problems. Often, the lack of trained personnel may be due to the inability to secure the proper personnel because of unattractive salary offers. Another reason may be attributed to the dual and triple responsibilities often assigned to personnel who have minimum training in the area. Perhaps the most effective counseling is done in the area of the student's specialization with a major advisor and with the chaplain. Counseling with the latter provides a bridge of communication so necessary for an effective campus ministry because it provides for the establishment of interpersonal relationships.

Cultural. There can be no better foundation established for an effective campus ministry than the one provided by broad exposure to culture. An understanding of the humanities, the many variations of art forms and participation in Glee Clubs, Bands, Dance Groups, Debating Societies, et cetera, help to increase the student's awareness of the richness and variation of his own culture and the culture of others. Cultural services at most Church-related colleges have been inept but they have received new dimensions of appreciation as a result of the youth revolution. New experiences in cultural and aesthetic appreciation have been brought to the attention of college administrators. It would be very safe to say that cultural services prior to 1950 in Church-related colleges had been limited to the traditional concerts, special lecturers, dramas, motion pictures, and occasional dance troupes primarily because Church-related colleges

followed the classical interpretation of culture and have been skeptical of what the sponsoring church might say about innovations in cultural activities. The result has been the administrative controlled cultural services which really have made not even the slightest imprint upon the student's appreciation for culture. Cultural services, however, which have been planned and offered together by administration, faculty and students have provided the kind of climate conducive for interchange of ideas. Cooperatively planned cultural services have broadened the base of the students' understanding and have provided the context for perceiving the higher values inherent in campus ministry.

Student Personnel. Experience has indicated that any college which fails to render effective personnel services to students continues to widen the generation gap because these are the services which have to do with the personal well-being of the students. The Church-related colleges have attempted to maintain a very personal interest in their students, and by doing so have often provided the entree into the wider dimensions of personality and academic adjustments. Student personnel services in most Church-related colleges include residence, health, food, and counseling. These services are extremely important because they include and influence the three foci which Martin suggests are the dominant forces in the formation of student culture, namely; "place of residence, academic relationships,

and the extracurricular factor."²⁶ The way a student lives, how he eats, how he is cared for physically, and the proper counseling he receives determine how he relates to others, to himself, and the total educational process. Since the campus minister and/or chaplain is concerned about the total well-being of students, there is an affinity between the exercise of his ministry and those professionally prepared to render such services to students. The harmonious rapport which has existed between chaplains and other members of student personnel services staffs has issued into the formation of meaningful relationships and a deeper appreciation on the part of the students for the role of the chaplain, especially since he is looked upon primarily as the guardian of "spiritual needs".

Religious. The religious services offered to students in Church-related colleges have run the gamut from the ridiculous to the sublime. In some of these institutions (the minority), the religious services offered consist of the perpetuation of the tradition of the student's home church, including a religious service once a week and a mid-week prayer service which have all of the trappings of revivalism. Other Church-related institutions (the majority) have maintained the value of these two types of services and have added the dimensions of understanding, dignity, and efficiency. There are reasons for these two specific approaches. The Church-related colleges which perpetuate

²⁶ Glen Martin, "Campus Culture," in George Earnshaw (ed.) The Campus Ministry (Valley Forge: Judson Press, 1964), pp. 84-90.

the status quo of the students' home church seem unable to break away from conservative church traditions and the stranglehold which many of their denominations have upon them. The majority, however, have been able to convince their boards of trustees and churches that new approaches to religious services are imperative if they as Church-related colleges are to be relevant in developing Christian character. Therefore, a variation of religious services has been proposed and offered by most of these institutions. In most instances, regular services of worship are conducted once a week but the order of worship, music, participation by the college congregation, the training and experience of the preacher, the content and quality of the message, and the general format have been revised for meaningful worship. Dialogue and cooperative religious endeavors have been planned and executed by and with the colleges and the community churches and citizenry which have helped close the gap between what Davis calls "the problem of town and gown"²⁷, i.e., the existence of two separate church cultures with both presumably fulfilling the same purpose in the same community. Counseling services have been organized so that problems relating to a student's religious perplexities are referred to the chaplain or other qualified personnel in Departments of Religion. Creative dialogue has increased between and among students, faculty, administration, academic disciplines, and other institutions

²⁷Robert E. Davis, "The Problem of Town and Gown," in Ibid., pp. 53-63.

through planned activities by religious organizations, exchange programs (with other institutions), student and faculty participation at national conferences, Religion in Life and Christian Emphasis Weeks, et cetera. The image of the Church, the ministry, and other full-time Church vocations have been upgraded by religious institutes conducted on campuses. More recently, the developing interest in Religion and the Arts has provided new and creative ways for students and faculty to express and apply religion to life. A valid appraisal of what Church-related colleges are now attempting to render in terms of religious services is aptly set forth by Tewksbury as he describes the specific efforts of campus religious organizations.

1. Out-of-class study of the scriptures and the Christian heritage.
2. Deepened theological understanding of history and of the present.
3. Appreciation of the arts and growing interest in the expression of Christian insight through the arts.
4. Sharp sensitivity to major social, political, and international problems, especially in their entailment of responsibility for Christians.
5. A resurgent willingness to become "involved" and to take risks where they believe responsibility calls.
6. A developing resistance to the materialistic orientation of life and a growing interest in recovery of spiritual foundations.
7. Concern that the church recover its prophetic voice, break off its enfeebling identification with the existing order, and free itself from entrenched bureaucracy within.²⁸

Social. It is difficult to differentiate social services from extracurricular services in that both provide opportunities for relaxation, recreation, release of tensions, and the overall development of the student. "Social services" as used in this investigation

²⁸Tewksbury, op. cit., p. 81.

are inclusive of those services otherwise listed as extracurricular services. Those services provided by Church-related colleges include membership and participation in fraternities, sororities, intercollegiate athletics, intramural sports, informal and formal dances, retreats, soirees, et cetera. The purposes of these social services are to provide for the well-rounded human being and to enable the students to discern the integrative value of the services with the other services outlined in this investigation. The oft quoted cliché: "All work and no play..." does have much merit in that social services help to relax the mind and lead to serious reflection and concentration in academic matters. The only serious difficulty which some Church-related colleges have had has been in communicating to their supporters that recreation and play can be truly Christian and creative

II. THE HISTORICAL DEVELOPMENT OF THE PREDOMINANTLY NEGRO CHURCH-RELATED COLLEGES

The historical development of predominantly Negro church-related colleges may be adequately described as a venture of faith because the founders were persons of unusual Christian commitment and dedication. The early guarantors of these institutions were Church bodies and boards who believed that resident in Negro students was the ability to learn once they were given the opportunity. The history of these Church-related institutions parallels, in many instances, the historical development of Church-related colleges described in the first half of the chapter. There are, however, some unique and distinctive

features about these institutions which shall be described and analyzed throughout the remainder of the chapter.

At the outset, we need to grasp the significance of these institutions in higher education before we actually trace their historical development. An assessment of their value is illustrated in a brochure which represents a cooperative effort in Christian Higher Education.

The Negro college is the most critical point in the higher education of the most critical segment of America's youth today. In spite of the limitations of size and resources the impact of these colleges on the American scene for one hundred years has been completely disproportionate to their apparent strength. Except for them most Negro college students even today would be denied the opportunity for higher education. Six times as many are attending college as there were a generation ago but the remarkable fact is that the total increase in numbers has been greater in predominantly Negro colleges than in all other institutions combined.²⁹

Another dimension in understanding the significance of these Church-related institutions in higher education is the nature of these institutions. Some are public and/or state institutions while others are private Church-related colleges. Because of their position within the framework of American higher education, these institutions have suffered from unjust comparisons and stereotypes because they have been compared with such prestigious institutions as Harvard, Yale, and Princeton, the indices of the top rate institutions in America. When compared with such prestigious institutions, those

²⁹Texas Association of Developing Colleges, "Planning Together for Higher Education Which Measures Up," in Cooperation Is the Name of the Game (Dallas, Texas, 1968), p. 1.

colleges with superior quality receive such designations as "The Little Harvard" or "The Black Yale", which in essence means that no matter how strong and qualitative they may be an equitable comparison is impossible.

A third dimension in ascertaining the significance of these Church-related colleges is the use and understanding of the term "Negro". The term "Negro", as applied to these institutions, is an all-encompassing description for institutions attended primarily by Negro youth, but not exclusively by Negro students. Even the term "Negro" has caused researchers to forget that these institutions also belong to such classifications as American, private, small, land grant, liberal arts, and that they have a common affinity with other American colleges.

With these facets in mind the investigation now undertakes the task of tracing some of the historical segments in the development of these institutions.

Precipitating Causes and Motives

Negro church-related colleges have historical roots which penetrate deep into the life of America. When compared with other Church-related colleges in terms of the dates of their founding, they are young institutions. Martin Jenkins makes the following comment which validates this statement. He says,

Although many are approaching and some have passed their centennials, the number which were doing work of acceptable collegiate caliber as recently as four decades ago can be

counted on the fingers of one hand. We are dealing with institutions without long and established academic traditions.³⁰

In terms of the germinal ideas and the fermenting process which were ultimately to issue into the founding of these institutions, the point of reference was concern over the slavery movement. Subsequently, the work of small organizations, a minority of slave owners, individual church groups, the Freedmen's Bureau and the American Missionary Association were to play major roles in providing the opportunities for these institutions to be founded. Concern, therefore, for releasing the bonds of slavery, the subsequent endeavors for equality in education, and the restoring of worth and dignity to the freedmen provide the basic causes and motives for the founding of Negro church-related colleges.

Long before the document of the Emancipation Proclamation was issued by President Abraham Lincoln on January 1, 1863 declaring slavery unconstitutional, efforts had been advanced to provide some type of education for the Negro slaves. During the colonial period, humanitarian slave owners realized that some minimum education for them was needed. European Catholics, Quakers, Presbyterians, Methodists and other churches also discerned the need and set about to do something about it. The Abolitionist Movement, designed to abolish slavery, brought matters to a head. This movement has been considered the most significant reform movement in that period of American history

³⁰Martin D. Jenkins, "The Negro College," Howard Magazine (June 1964), 1.

described as the "Era of Jacksonian Democracy" because it resulted in the initiation of American Anti-Slavery Societies. The first of these Societies was initiated in 1833 and provided the basic platform for abolitionist principles. The four cardinal principles of abolitionism were stated as follows:

1. All men are equal in the sight of God and slavery violates the principle of Christian brotherhood.
2. There was no basis for the popular belief that the Negro did not have the mental and moral capacity to become a useful and creative member of society as a free man.
3. Slaveholders, regardless of circumstances, should not be compensated for liberating their slaves.
4. Justice required that the slave be compensated for his loss of freedom. He must be assisted in gaining economic dependence and educated for responsible citizenship.³¹

Although the principles of abolitionism were not totally accepted by all of the abolitionists nor the methods utilized commensurate with the thinking of all of them, it was this minority, primarily from the Northern states, which set the tone for progress toward freedom and a restoration of dignity to the slaves. These abolitionists were faced with tremendous pressures, and some of them became the victims of attack by the pro-slavery adherents. Nonetheless, the movement spread rapidly because of the moral fervor which propelled it.

³¹Clifton H. Johnson, "The American Missionary Association: A Short History", in Our American Missionary Association Heritage (New York: Division of Higher Education and American Missionary Association of the United Church Board for Homeland Ministries, September 1966), pp. 5-6.

Below is a terse and adequate description of the nature of its growth.

In 1835 there were 200 local auxiliaries of the American Anti-Slavery Society; the following year there were 500 auxiliaries of the Society; by 1840 there were 2,000 auxiliaries with between 150,000 and 200,000 members, and the income of the national organization was \$ 47,000.³²

In reality the above numbers seem inconsequential but taking into account the period in which the movement flourished and the reluctance on the part of slaveholders to free their slaves, the growth was significant. In addition to the moral fervor behind the movement, its appeal to all social ills began to strike at the consciences of the general populace.

According to the ideas set forth in a pamphlet prepared by the Division of Higher Education and American Missionary Association of the United Church Board for Homeland Ministries, the confrontation date occurred in 1839 when a shipload of Africans were taken into the custody of the Connecticut courts. This incident prompted many of the anti-slavery followers to contribute monies to win freedom for them. The issue was resolved in the United States Supreme Court in 1841 and those who had assisted the Africans in gaining their freedom became known as "Friends of the Amistad."³³

Joining forces with "Friends of Amistad" were two groups sympathetic with the anti-slavery movement, but who also, officially,

³²Ibid., p. 5.

³³American Missionary Association, "A Proud Tradition" (New York: Division of Higher Education and the American Missionary Association of the United Church Board for Homeland Ministries, November 1966), p. 4.

added two new dimensions to the endeavor, namely; social adjustment and education. The two groups who joined with "Friends of the Amistad" were the Freedmen's Bureau (Bureau of Refugees, Freedmen, and Abandoned Land) and The American Missionary Association.

The Freedmen's Bureau may be said to have been concerned with both of the new dimensions (social adjustment and education), while The American Missionary Association was primarily concerned with the education of the freedmen. Uncertainty prevails in regard to the initial date in the founding of the former and who was officially responsible for the germinal idea. Swint corroborates these facts in his study of The Northern Teacher in the South: 1862-1870 when he says:

The Freedmen's Bureau was the result of the Congressional response to the demands of the public, led by the officers of the Freedmen's Aid Associations. It is impossible to state with any certainty where the idea of a central organization for freedmen originated. It has been attributed to E. L. Pierce, of Boston, and also to Josephine Sophie White Griffing, an active abolitionist and agent of the underground railroad, who, in 1861, went to Washington to work with the National Women's Loyal League in freedmen's aid. Here she "counseled with" President Lincoln and Secretary Stanton in regard to freedmen's relief and urged the establishment of a bureau. Her plan was supported by Charles Sumner, B. F. Wade, Henry Wilson, T. D. Eliot, and others. Whether or not Mrs. Griffing was responsible for the idea of a Freedmen's Bureau, her efforts in support of such an organization were of sufficient value to bring strong recommendation that she be appointed to the chief clerkship of the Bureau in 1865.³⁴

Victory came with the passage of the bill officially establishing the Freedmen's Bureau in 1865 after an initial petition, an

³⁴Henry L. Swint, The Northern Teacher in the South: 1862-1870 (Nashville: Vanderbilt University Press, 1941), p. 4.

initial introduction of the bill, and successful passage by the House were denied by the Senate two years (1863) before. "With the passage of the bill, The Freedmen's Bureau became the Bureau of the Federal Government"³⁵, according to McKinney.

The tasks of the Bureau were outlined accordingly;

the relief of freedmen through medical and hospital service and supplies; the establishment of schools; the supervision of labor contracts; and the control of all confiscated or abandoned lands. In carrying out these great aims much was left to the discretion of the subordinate officials.³⁶

The tasks thus described were formidable ones because in reality they suggested enormous responsibilities for the reconstruction and readjustment of the life style of a person who had little or nothing in terms of fundamental tools with which to provide for his livelihood, nor fundamental skills for intellectual development. Nonetheless, the Bureau assumed the tasks and quite admirably.

The latter organization (American Missionary Association) was formed in 1846. "The first responsibility of the new body was the establishment of the Mendi Mission in Sierre Leone, the West African land from which the Amistad slaves had been stolen and to which they were returned under escort by American missionaries."³⁷ This Association was an outgrowth of the Amistad committee. After its organization in Syracuse, New York, the Association began an initial program

³⁵Richard I. McKinney, Religion in Higher Education Among Negroes (New Haven: Yale University Press, 1945), p. 11.

³⁶Swint, op. cit., p. 5.

³⁷American Missionary Association, op. cit., pp. 4-5.

of foreign and home missions through which it proposed to challenge the caste system in the North and continued abolition of slavery in the South. The position of the American Missionary Association in 1850 was stated thus:

Resolved, that we believe the Christianity of the nation is about to be tested, in view of the late act of Congress for recovery of fugitive slaves, which appears equally at variance with the principles of the Association, the Constitution of the country, and the law of God, and that as Christians we do solemnly covenant with each other and our colored brethren that we cannot obey it, nor any law that contravenes the higher law of our Maker, whatever persecution or penalty we may be called to suffer.³⁸

With this basic conviction the American Missionary Association undertook its commission by moving in upon the lands in the South where the soldiers had set slaves free, and establishing schools. The most significant facts in terms of preparing the way for the official founding of the Negro church-related colleges were that The American Missionary Association represented the corporate spirit of most of the denominational Associations and Societies who had previously initiated their own independent undertakings and that the teachers who came to teach were primarily Northerners moved with compassion for these freedmen. This missionary spirit combined with the commitment to abolish slavery and the social ills, to assist freedmen in reconstructing their life styles, to provide the fundamental tools and skills for livelihood and intellectual development, and to restore the dignity of being human, resulted in the establishing of at least nine prominent

³⁹Ibid., p. 11.

Church-related schools (Hampton Institute, Fisk, Talladega, Atlanta, Le-Moyne, Tougaloo, Avery, Ballard, Straight). The first six, with the possible exception of Atlanta, remain prominent among Negro church-related schools today. Swint's terse appraisal that the "religious, educational, moral, social, and political uplift of the freedman was the chief aim of The American Missionary Association"³⁹ becomes the foundation stone upon which these institutions were built.

The Founding and Rationale for Founding

The pragmatic endeavors of early slave owners, small anti-slavery groups, individual denominational efforts, the abolitionists, the Freedmen's Bureau, and the American Missionary Association were adequate evidences of the prevailing mission of the Church to restore and maintain the dignity of the human personality. At the same time, these endeavors in education represented what is now described as the "mission of the Church to the campus", a basic philosophy which undergirds the campus ministry. Therefore, the founding of predominantly Negro church-related colleges was a mission of the Church.

Because the founding of Negro church-related colleges came on the heels of the movement for the liberation of the slaves and the restoration of human dignity in the South, the emergence of these institutions was predominantly a Southern venture. With a few exceptions, these institutions were located in the culturally disadvantaged region of the United States. The students were drawn, for

³⁹Ibid., p. 11.

the most part, until recently, from a minority group which had experienced greater cultural deprivation than the general population. Therefore, from the beginning, the unique features in the founding of these colleges were in the remarkable blending of cultures, a zeal to reconstruct the life styles of former slaves, and a bold faith in the potentialities of the freedmen.

This investigation has already pointed out that most of the Negro church-related colleges were founded after the Civil War. There were two institutions founded prior to 1865: Lincoln University in Pennsylvania by the Presbyterian Church in 1854, and Wilberforce in Ohio by the African Methodists in 1856. Sensitized and challenged by the basic needs of the freedmen, church boards undertook the establishment of Negro colleges immediately after the Civil War.

Much to the chagrin of historians and the archives which record their foundings, many of the original founders were northern missionaries and philanthropists, a few prominent Negroes, and illiterate ex-slaves. The following selections from the historical sketches of Bishop College, Dallas, Texas (formerly of Marshall, Texas); Talladega College, Talladega, Alabama; and Wiley College, Marshall, Texas are examples of this reality:

Bishop College was established in 1881 by a band of illiterate ex-slaves and a group of missionaries from the Home Mission Society of the Northern Baptist Convention (now the American Baptist Convention), in Marshall, Texas, following intercession by President Rufus C. Burleson of Baylor University at Waco, Texas, for funds to establish a college for Negroes in the Southwest. Colonel Nathan Bishop, a former secretary of the

Society, supported the move and became the chief benefactor of the College in its early days.⁴⁰

The first college opened to Negroes in the State of Alabama began in 1867 as a primary school. The American Missionary Association purchased a fine colonial brick building which had been erected in 1852-3 on an elevation overlooking the town of Talladega from the west; and with four teachers and 140 pupils, the future college began its work in the rudiments of learning. Incorporated in 1869, the college had its charter confirmed and enlarged by the legislature of Alabama twenty years later.⁴¹

Wiley College was founded in 1873 and chartered in 1882, by the Freedman's Aid Society, which later became the Board of Education for Negroes, now merged with the Board of Education of The Methodist Church.⁴²

In addition to the "missionary spirit" and the benevolence exemplified in the founding of these institutions, there was the undergirding knowledge that the illiterate ex-slaves should be included in establishing those institutions if they were to be valid and, that the institutions should provide instruction from the elementary grades through graduate work. In short, there was the attempt to avoid the mere "handouts" from Northern philanthropists and Northern teachers who had come to instruct the students on the one hand, and to meet the desperate need of the Negro people for education at all levels, on the other. Therefore, higher education as it is known today, did not commence with the initial establishment of these

⁴⁰"Historical Sketch," Bishop College Catalog, 1967-68 (Spring 1968), 23.

⁴¹"Historical Sketch," The Talladegan, 1967-68 (March 1967), 7.

⁴²"History and Development of the College," The Wiley Reporter (July 1965), 14.

institutions. The ultimate aim, of course, was to provide a liberal education as McKinney suggested in his study.

In spite of the fact that the primary task of these schools was to provide elementary and secondary education, the ultimate objective was the traditional "liberal education" on the higher levels that differed little if at all from that of the white institutions.⁴³

The justification and/or rationale undergirding the founding of these institutions may be traced to the initial statement of this investigation regarding their historical development, namely; a venture of faith. This venture of faith was combined with a remarkable expression of humanitarianism which otherwise would have been a dark chapter in the history of American higher education. It took courage and zeal also. "The founders of Negro colleges dared to believe in the ability of former slaves to be educated in a time and region where this was adamantly doubted."⁴⁴ Moreover, the founders were interested in establishing the kind of colleges where human dignity and democratic idealism would help to form creative life styles much more productive than the earlier life of their students. Thus, no limits were placed upon their tasks nor upon the race of their students. Perhaps even more strange than one would expect in the rationale for founding these institutions was the inherent idea to prove to many people in the South the educability of the Negro. Such an inherent idea finds expression in the following excerpt:

⁴³McKinney, op. cit., p. 13.

⁴⁴"The Private Negro College" (New York: United Negro College Fund, Incorporated, 1961), p. 4.

Prior to 1856, a mere handful of Negroes had attained higher education. As late as 1876, fewer than 300 Negroes had received bachelor's degrees and fewer than 100 had received professional degrees. For many people in the southern region, these statistics provided sufficient evidence to declare that Negroes could not be educated. Yet, in spite of the opposition, the founders dared to establish colleges in which liberal education for Negroes was the goal.⁴⁵

The founding and rationale for predominantly Negro church-related colleges rested, therefore, upon the Church's sense of mission, a Southern concern, a blending of cultures and reconstruction of the life styles of the freedmen, cooperative team work, total education, and a venture of faith undergirded by humanitarian concern and directed toward a liberal education expressing human dignity and democratic idealism. Those endeavors and basic convictions were formulated in the philosophy of the predominantly Negro church-related colleges.

Philosophy

The philosophy of predominantly Negro church-related colleges parallels the basic intent as expressed and formulated by other Church-related colleges. There was, however, a uniqueness in the philosophy of these institutions because of the context out of which they emerged. The underlying philosophy raised some questions such as, Is the Negro prepared for the traditional liberal education which whites received? Is he capable of articulating what he reads? Can he communicate? Does he really want a liberal education?

⁴⁵Ibid., p. 5.

McKinney's study reported that the answers given to these questions came from the two opposing camps, namely; the hostile whites of the South who opposed education for the Negroes because many of them were not educated, and the Northern missionaries who were in favor of advancing the cause of the Negro and showed their concern by establishing schools and teaching in them. Lest we forget, there were also some Negroes who were not in favor of educating their own kind and some Southern whites who were in favor of it. Therefore, two symbols of the dilemma emerged, Booker T. Washington, who favored education of the hand and W. E. B. DuBois, the ardent champion of education of the head (liberal education).⁴⁶

It was the latter viewpoint which prevailed and was explicit in the other facets of the philosophy enunciated by those institutions and printed in their charters, catalogs, and other publications.

The publication of the United Negro College Fund illustrates the liberal emphasis in higher education for Negroes when it states that the charters of these institutions were liberal, both in an academic and social sense. It goes on to imply that even though some of the charters of these institutions contained terms of identification, they never contained restrictive terms because they were chartered to serve all people who desired to attend even though their major concern was the education of Negro youth. In most instances, race was not mentioned, and when it was mentioned it was to prohibit

⁴⁶McKinney, op. cit., pp. 13-15.

exclusion of faculty or students on this basis as well as to identify major areas of service.⁴⁷

Another tenet in the basic philosophy of these institutions was the recognition of the need for cooperation in the educational endeavor. The cooperation of whites (Northern and Southern) and Negroes in a climate of mutual respect and dignity characterized these institutions from their inception because the Northern whites provided, for the most part, the financial support, and Negroes provided personnel who helped train for indigenous Negro leadership. The mutual respect which each had for the other was clearly observable in that the boards of trustees and faculty, from their beginnings, were interracial, indicating that these institutions rested upon the philosophy of inclusion rather than exclusion. The following statement from the catalog of Bishop College validates this inclusiveness:

Bishop College is a church-related institution dedicated to the liberal arts. It embraces the mind and spirit of the university, and the fellowship, cultural services, and values of the small Christian college. It is non-sectarian and interracial in its selection of student, faculty, and staff.⁴⁸

The emphasis upon freedom was still another facet in the basic philosophy of these institutions. Many critics, Negro and white, have interpreted this to mean an uncontrolled permissiveness, but this certainly was not the case. The Negro church-related institutions,

⁴⁷"The Private Negro College," pp. 4-5.

⁴⁸"Purpose and Philosophy," Bishop College Catalog, 1967-68 (Spring 1968), p. 26.

especially the private and/or independent ones, have had the freedom to choose their faculties and students without regard to race and national origin; freedom, by charter, to select their students (numbers and racial origin); freedom to teach the truth as they saw it, taking into account the distortions which all teachers convey; and, in more recent times, the freedom to teach the truth in racial matters. Commenting on this freedom, the Board of Directors of the United Negro College Fund have this contribution to make, especially in regard to the private Negro colleges and universities.

The Negro private colleges and universities are, in many ways, the freest institutions in the southern region...With minor exceptions, no other institutions of higher learning in the region have white and Negro faculty members working together with mutual respect in the common cause of educating American youth; few other institutions in the region welcome white and Negro students to a friendly, educationally conducive atmosphere; and few other institutions welcome groups composed of different races to study and discuss the urgent racial problems of the region. Such freedom is essential to a liberal education in these times.⁴⁹

A fourth and very significant tenet in the basic philosophy of these institutions has been the recognition of the fundamental principles of the Christian faith expressed in the fatherhood of God and the brotherhood of man. This kind of recognition issued into a Christian philosophy of education which was life-centered, oriented toward encouraging personal responsibility and sensitivity to others and the world, and service to mankind. Reference is made again to the

⁴⁹"The Private Negro College," p. 8.

catalogs of the three institutions mentioned previously to corroborate these emphases.

The capacity to think critically and creatively, to develop keen sensitivity in many areas of human endeavor, and to develop deep understanding and sympathies that tend to become worldwide and embrace all peoples will become the hallmarks of the truly educated man. Education that generates genuine curiosity about the expanding universe in myriad relations, that inspires faith in the ultimate powers and persons of the universe, that leads men to use knowledge gained to serve mankind, and that provides people with a sense of the future, will mold the future as it has the past. Any institution, such as our College, which is committed to providing such a quality of education, must serve as the underpinning of our culture and our civilization.⁵⁰

Wiley College is dedicated to an exploratory, intellectually honest and life-centered philosophy of education; exemplified in high standards of excellence in scholarship, character and self expression; and the preparation of the individual through enriched experiences in curricular and co-curricular activities to participate as a contributing member of the home, church and community social groups.⁵¹

Talladega College is dedicated to the growing realization of the basic fundamentals of the Christian faith - the fatherhood of God and the brotherhood of man. It is nonsectarian and interracial in both faculty and student body. It believes that the training of literate, humane persons - willing and capable of assuming enlightened personal responsibility in citizenship - is the chief task of the liberal arts college.⁵²

In summary, then, the philosophy of these institutions was liberal enough to express the ideals of a democratic society, included a virile and persistent faith in the potentialities of all people, a passion for intellectual adventure and search for truth, the ability

⁵⁰"Purpose and Philosophy," p. 26.

⁵¹"History and development of the College," p. 14.

⁵²"Historical Sketch," The Talladegan, p. 2.

to produce courageous leaders disciplined in scholarship and sensitive to social responsibility, freedom in expression and deed, a climate conducive for the perpetuation of brotherhood as a reality and as vocation. These tenets in the basic philosophy of these institutions formed the framework for the specific objectives and purposes which they implemented.

Purposes and/or Objectives

Lest we forget, the predominantly Negro church-related colleges did not and do not represent a monolithic pattern. While their basic philosophy was constructed around providing a liberal education to the Negro freedmen, their purposes and/or objectives toward attaining it differed from institution to institution because of the constituency of their student bodies, location, and particular needs of the young people who attended. Jenkins describes the differences which exist between these institutions in the following manner.

Wide individual differences exist among the predominantly Negro colleges. Some are junior colleges while at least one is a full-fledged university; some have adequate financial resources while others are impecunious; some have thousands of students while others have fewer than a hundred; some have high collegiate standards while in others the academic work is hardly of secondary level.⁵³

The above description is an accurate account of the older predominantly Negro church-related colleges and it is also accurate for many of the contemporary ones. Regardless of the differences, there are at least four basic purposes which are common to most of the

⁵³Jenkins, op. cit., p. 1.

institutions, namely; emphasis upon developing a Christian philosophy of life, quality education, occupational preparations, and preparation for responsible citizenship and leadership. Moreover, in these purposes the predominantly Negro church-related colleges have the same objectives and strive to develop in the same direction as other colleges and universities in America. A kinship, indeed, does exist between these institutions and other American colleges because all of them are committed to preparing young people for responsible living in a democratic social order. An excellent example of this kinship which exists may be found in "Aims of the College" as set forth by Huston-Tillotson College, Austin, Texas, a predominantly Negro church-related college sponsored jointly by the United Church of Christ and the United Methodist Church. If the college had not been identified, it would be highly impossible to discern its aims from those of any other colleges.

To foster the development of Christian character as well as a recognition of the need for sustained spiritual growth.

To prepare students for an intelligent assumption of responsibility as members of a democratic society.

To promote reverence for truth and an appreciation of the scientific approach to life.

To develop within students a respect for the standards of scholarship which are requisite for notable achievement in professional and vocational pursuits.⁵⁴

Beyond the common concerns, however, of all Church-related institutions there are some specific purposes to which the predominantly Negro church-related colleges address themselves. The rationale

⁵⁴"Aims of the College," Huston-Tillotson College Catalog, 1968-69, XIII: 1 (Spring 1968), 16.

behind these specific purposes is determined by the deficiencies which many of these students bring with them, their lack of involvement in community affairs, and the lack of pride and self-esteem - all of which may be attributed to culturally impoverished environments and backgrounds. These colleges, therefore, propose the following:

1. Remedial and enrichment experiences to meet the deficiencies in fundamental skills (English, reading, mathematics).
2. Practicums in Standardized Tests to improve their performances.
3. Cultural experiences to enable them to read widely for information, enjoyment and understanding; and for vicarious and active experiences in the arts.
4. Community experiences to assist them in overt participation in the endeavors of the community.
5. Specialized training experiences for occupational security distinct from the traditional liberal arts curriculum.
6. Leadership experiences to provide development of self-esteem, identity, and the realization of potential.

These specific purposes have been realized in a number of ways by different institutions.

Jarvis Christian College in Hawkins, Texas, sponsored by the Christian Church (Disciples of Christ) has sought to realize the above named purposes in the following manner:

1. To help students to understand, accept, and respect themselves as persons; to develop basic skills in communication and in social amenities; and to become well-informed contributing members of society.
2. To acquaint students with their cultural heritage, and to provide them with a scientific understanding of their environment.
3. To provide skills and competencies for those preparing to teach or to follow other vocations, and to adequately prepare those who plan further study.
4. To prepare religion students in residence for acceptable Christian leadership to a local church on a part-time basis.
5. To prepare students, through participation in religious activities for capable leadership in their local churches.
6. To develop in students habits of working with volunteer service organizations.

7. To develop habits of study which will make for lifelong growth in service, knowledge, understanding and skill.

8. To develop in students attitudes and habits of responsible, participating, conscientious citizenship.

9. To relate the resources of the College to the people of the surrounding communities in such a way as to gain their respect, and encourage them to use the available services of the College for their own cultural, economic, educational, and ethical growth.⁵⁵

In a more extensive and detailed fashion, Miles College, Birmingham, Alabama, sponsored by the Christian Methodist Episcopal Church, outlined its purposes thusly:

1. To conduct a liberal arts college that shall by its curriculum, its instruction, and its various auxiliary services train and develop its students for the following named ends and in the following ways:

- a. For leadership
- b. For the additional training that may be needed for their successful service in the various professions.
- c. To develop Christian character and inspire to Christian service.
- d. By discipline and essential educational processes to cultivate taste and refinement, and to promote the aesthetic training that achieves what we conceive to be culture.
- e. To prepare our students for citizenship - for life - to the end that they shall participate fully and efficiently in the use of their opportunities and privileges and shall satisfactorily discharge the duties and responsibilities of citizenship in our American Democracy.
- f. To provide fundamental training for the efficient and successful conduct of business enterprises, especially small businesses, in view of the many openings and opportunities for such services in the general area of the location of the College.
- g. To give at least such basic training as possible for employment in the many industries of the area as semi-skilled workers.

⁵⁵"Objectives," Jarvis Christian College Bulletin, 1967-68, XVIII: 1 (Spring 1967), 26.

2. To train teachers, particularly for work in elementary and secondary schools, according to the specific curriculum requirements as outlined by the Department of Education of the State of Alabama.

3. To provide training for ministers and church workers on the non-technical level of their work, that is, to give them training in the basic essentials without attempting the conduct of what is ordinarily set out as seminary courses.

4. To increase as rapidly as resources will permit the vocational and occupational training opportunities now available in order to afford larger major concentration in these fields.

5. To serve the community in whatever desirable ways we can in addition to the services previously outlined.⁵⁶

Critics of the predominantly Negro church-related colleges, Negro and white, have indicated that these institutions have assumed a courageous task. The stark reality of it all is that they have been successful, and one day the critics will recognize the miracle for its worth. These institutions have accomplished their multi-purposes with finances far below the mid-point for most American colleges. They have accomplished them because they have been committed to the philosophy of their founders and supporters, namely; the firm belief that they were helping to provide a sound education for persons of great potential development, and a faith which found its validity in the inherent worth and dignity of man.

Nature of Services

The classifications of services rendered by predominantly Negro Church-related colleges are identical with those provided by other Church-related colleges. There is, however, a noticeable difference

⁵⁶"Aims," Miles College Bulletin, 1967-68 (Spring 1967), 4-5.

in the manner and emphasis of the services provided by the former. Also, there is an additional service provided which is crucial to the educational training of Negro youth, namely; financial. A brief description of the nature of these services follows.

Academic. The predominantly Negro church-related colleges began with the idea of rendering academic service and combined this service quickly with the religious. This is the reason why most predominantly Negro church-related colleges never attempt to divorce intellect from faith. Predominantly Negro church-related institutions give top priority to academic matters by providing sound liberal arts and teacher education curricula. The curricula are designed to prepare the students adequately for professional and graduate work, and for teaching. Aside from securing the best qualified Ph.D.'s (Negro or white), these institutions secure excellent teachers who are committed to Christian higher education and the development of the students. Tutorial and remedial services have been offered in an attempt to bridge the cultural gap of the young people who matriculate. Intensive and personal academic counseling has been provided. Specialized programs have been initiated and conducted to provide the maximum exposure and to give attention to individual problems. An indication of the special emphasis placed upon academics has been two programs initiated and still conducted at Bishop College, namely; The Summer Remedial and Enrichment Program and The Thirteen College Curriculum Development Program.

The former began in the summer of 1964 in an attempt to close the deficiency gaps of high school graduates who had been admitted to Bishop College in the areas of Reading, English, and Mathematics. The students were admitted via application and high school diploma. Since its inception in 1964 the number of students served has ranged from 162 to 301. The teacher-student ratio has been one to twenty. The program has provided for six to eight hours of classes and individual counseling per day for five days, recreation, and participation in cultural activities. In addition, the students are required to work for ten hours per week on various campus jobs. Originally the program was funded by the federal government but now it is funded by the college.

The latter program had its inception in September 1967 as a pioneer program participated in by twelve other similar colleges to determine the actual potential of Negro students in a controlled setting and not encumbered by having to work. Students are selected to participate, from applications submitted, by a Special Admissions Committee. The Committee selects from all major regions and academic levels. In the academic year 1967-68 only Freshmen participated, while in 1968-69 Freshmen and Sophomores are participating. The number of students enrolled for the 1967-68 year was 100, while the number for the 1968-69 year is 200. There are presently eleven instructors, one professional counselor, and a director. The program is funded by the federal government. The areas of concentration have been Mathematics, Natural Science, Social Science, and English.

Physical Education and a Freshman Seminar have been added this year (1968-69). These students register for no other courses.

The results of these two programs have been phenomenal. Deficiency gaps have been bridged and potential has increased from fifty to eighty percent. Other predominantly Negro church-related colleges have initiated the same kinds of programs and have also had astonishing results. Such achievements have sustained the faith of the founders and supporters of these institutions.

Religious. The religious services provided in these institutions are many. Usually, there is a formal religious service once a week which is compulsory. A weekly service of prayer is conducted and vesper services are offered bi-monthly. Religious Emphasis Weeks or Religion in Life Weeks are sponsored by and participated in by the entire college community. The Y.M.C.A., Y.W.C.A., University Christian Movement, Christian Endeavor, and other religious organizations also provide religious services. The severest criticism which can be labeled against the religious services of these institutions, according to the experience of the investigator, is that they tend to be too "churchy". In form, content, and application, the setting of the local church is superimposed upon the college community. Therefore, the wider implications of the Christian faith and message often are stymied. This "churchy" approach has been revised by the participation of Negro college students at national conferences and through exchange programs with other colleges. Another criticism, with less severity, would be the conservative approach in most religious services rendered

as a direct result of local church traditions out of which both faculty, staff, administrative personnel, and students have come.

Financial. Perhaps the most tangible service which the predominantly Negro church-related colleges provide has been financial. The service has normally been designated as "financial assistance" or "financial aid". Without this service at least sixty percent of the students who attend these colleges would be unable to do so. The economic situation of these young people is unbelievable, and in order to fill in the economic gap financial assistance of some sort must be made available and prorated on the basis of need. It is at this point that the federal government through its financial assistance programs has rendered a valuable service, but at the same time many of these Church-related colleges have been criticized for accepting federal aid. Negro church-related colleges have taken the criticism in stride and have continued to train young people within the environs of a Christian culture because they believe that the acceptance of federal funds for the training of young people in need makes them no less Christian. The specific details regarding financial services shall be spelled out in more detail in chapter five.

The three remaining services rendered by these institutions, namely; Student Personnel, Social, and Counseling parallel those rendered by the other Church-related colleges mentioned in the first section of the chapter, except for the emphasis in the counseling services.

The counseling service provided by most predominantly Negro church-related colleges focuses upon helping the individual deal with his own personal problems of adjustment and self-esteem. Also, this service focuses upon the domestic context out of which the students come. Moreover, this service differs from that offered in other Church-related colleges in that solutions to problems are often recommended directly by the counselors because these young people, like most Negroes, have not reached the point in a counseling situation where they can deal with their problems introspectively.

In this chapter, the investigation has pointed up some of the historical roots in the development of Church-related colleges and their mission on the one hand, and the predominantly Negro church-related colleges and their mission on the other, to show how their histories, foundings, philosophies, purposes, and services have broadened the perspective of American higher education and have combined to provide a basic Christian philosophy which has undergirded the educational process and established a Christian frame of reference in which a campus ministry may be developed. Snavelly puts these issues into capsule fashion when he speaks of their mission.

...The main mission of the church-related college would be to turn out men and women who would live the more abundant, the more cheerful and richer life; to educate those who will become leaders, imbued with the spirit of the Golden Rule, in all professions and human activities, in a word those who would put "service above self"; to inspire all who pass through its portals to become active citizens in local, state, national, and international politics.⁵⁷

⁵⁷ Snavelly, op. cit., p. 198.

If the aforementioned statement captures the main mission of the Church-related colleges in general, it also encompasses the basic foundations for campus ministry because the campus ministry is built upon the premise that the mission of the Church to the campus is a mission to people called of God to fulfill His purpose wherever His scattered people are found.

In similar fashion, the predominantly Negro church-related colleges also have a mission, not distinct from but parallel with other Church-related colleges, on the American scene. They are, however, distinct in that their mission is to Negro youth. They will continue to have a mission until the wheels of democracy come full circle and all peoples become a part of the mainstream of American life.

The following excerpts point up the distinct mission of predominantly Negro church-related colleges and the need for an adequate campus ministry to the types of students who matriculate there.

The Negro college in the South belongs to the Negro and is the only institution whose program is designed to meet the full range of his undergraduate higher education needs. He has in it a tremendous investment in tradition, pride, and solid educational accomplishment. Here is a true and constructive embodiment of "black power". Here resides the religious and moral values which undergird the Negro community. The Negro college continues to fill an educational breach of vast dimensions and remains a most critical segment of American higher education.⁵⁸

⁵⁸ Texas Association of Developing Colleges, op. cit., p. 2.

The type of education which takes place under such circumstances is usually transforming. American education has seen few instances in which so much was accomplished with so little. The students' hunger for learning on the one hand and the teachers' devotion to teaching on the other produced a combination of liberal learning and missionary zeal. The physical plants were incredibly poor but the vigor and dedication of the human resources were generous compensations.⁵⁹

Should the march of democracy in our country continue toward the fulfillment of its ideals and its promises, a time will inevitably come when there will no longer be a need for a system of colleges to serve primarily the Negro minority. When this time comes, and the trends suggest that it is on its way, Negro colleges - as institutions serving chiefly Negroes - will have no place. They will, in fact, become colleges for American youth, without regard to race - or they should cease to exist. Until the transition goes far beyond its present state the private Negro colleges are not only important, they are essential. As institutions searching out talented Negro youth and developing them into constructive leaders, they are making a significant contribution to the nation and must continue to do so through the long period ahead. When the transition to integration comes to a close, the Negro private colleges will operate simply as American institutions of higher learning. They will not seek a future existence on the basis of sentiment for the past. Immensely proud of their heritage, the private Negro colleges seek earnestly to outgrow and to overcome those historical factors which have kept them from full maturity.⁶⁰

⁵⁹"The Private Negro College," p. 5.

⁶⁰Ibid., pp. 10-11.

CHAPTER III

THE NATURE AND DEVELOPMENT OF CAMPUS MINISTRY

Campus ministry has had an extended relationship with the Christian Church, beginning with some of the germinal ideas of the early Church Fathers and continuing through the present. The rapid rise of secular and/or public institutions of higher learning, combined with the inability of the Y.M.C.A., the Y.W.C.A., and the Student Christian Associations to minister adequately to the growing masses of students who came from Christian homes and churches during the latter part of the nineteenth century and the early part of the twentieth century to matriculate, and the concern on the part of the denominations and Church-related colleges to provide a Christian climate conducive for the development of a Christian philosophy of life have intensified this relationship so that a new thrust in campus ministry has emerged. This chapter focuses upon the emergence and development of this form of ministry as an outgrowth of the concerns of Church-related colleges to minister to the spiritual needs of its students.

The data used in this chapter have been ascertained from published and unpublished volumes and articles on campus ministry, experimental studies on the subject, preliminary drafts of proposals for campus ministry, conference addresses and papers, special reports, and the practical experiences of the investigator.

In order to indicate the major thrust of this unique type of ministry, emphasis will be upon the following foci: (1) a general

prospectus on campus ministry, (2) An analysis of discussions regarding origin and philosophy, (3) A description and purpose of campus ministry, (4) The theological and/or biblical foundations, (5) The campus minister and his responsibilities, (6) New shapes of campus ministry, and (7) Implications of campus ministry for the culturally deprived Negro college students matriculating at the predominantly Negro church-related colleges.

A General Prospectus on Campus Ministry

The idea and/or concept of campus ministry is not new. Tertullian, the eminent father of Latin theology whose life spanned the second and third centuries A. D., raised two questions which, until the present day, serve as the focal point for our thinking about campus ministry. He asked, "What has Athens to do with Jerusalem?" and "What has Jerusalem to do with Athens?" The issue which Tertullian raised focused upon the knowledge of God as perceived through reason and authority. He tried to show that there was no real struggle between intellect and faith, that the Church and the School both are media for the revelation of God, that the mind and the spirit are complementary in the development of the whole man. It was necessary for Tertullian to elucidate his position to save Christianity from fragmentation.

Campus ministry, rightfully understood, also focuses upon reconciling the fragmentation of campus culture and the fragmentation of faith because it too, like the Church, was "called into being by the gracious Event of Jesus Christ's life, death and Resurrection. It has a mission, an imperative laid upon it by Christ alone. So a unit

of the Church's campus ministry may be as much the Church as the tallest cathedral in Christendom."¹ This syncretism of campus culture and faith has not always been agreed upon as being the basic intent of the Church and campus ministry. More than often, campus ministry has been described by many as merely an extension of the local church onto the campus and acted out by college chaplains, university pastors, and other clergy of the community. This kind of ministry, according to their critics, is simply an alignment with the Establishment (the local church) and therefore is not campus ministry at all, but rather a rehashing of denominational influence and control with emphases upon programs, direction by professionally trained clergy, and decisions from local boards. This latter position must be reckoned with because campus ministry as a unit of the Church has indeed lagged behind the continuous fermentation and growth of campus culture. Mark Juergensmeyer in his article "Live Campus, Dead Church" makes it quite clear that "something is still amiss...that the basic nature of the campus ministry has not changed; it is still an imposition of something from outside the campus on collegiate society, a religious colonialism."² He goes on to make his criticism more explicit by saying,

The campus ministry continues to be the outside church's ministry to students, not the ministry of students. A

¹Woodrow A. Geier, The Campus Ministry of the Methodist Church (Nashville: Division of Higher Education, Board of Education, The Methodist Church, 1967), p. viii.

²Mark Juergensmeyer, "Live Campus, Dead Church," Christian Century LXXXV: 27 (July 3, 1968), 870.

ministry of students would presume the existence of a church - a real church, a worshipping community. The campus minister, regardless of his ambitions, is in a poor position to establish such a community, simply because his very existence is antithetical to its establishment: conceptually, the ministry is his, not the group's; organizationally, the authority is hierarchial rather than shared.³

It can be clearly discerned from Juergensmeyer's position that there must be some rethinking about the campus ministry if it is to justify its existence on the college campus. Moreover, it becomes imperative that campus ministry come to grips with the realization that whatever is happening significantly in our culture today is happening on the college campuses. For that matter, "whatever is happening in theology is happening more visibly in the university (college) than perhaps anywhere else; more visibly because there the cuts are cleaner and deeper, the edges and angles sharper."⁴ This kind of clear cut analysis indicates that campus ministry must rediscover and reclaim some of the vitality which it inherited from its inception. It must understand more perceptibly its relationship to the Church. More specifically, it must search for an adequate doctrine of the Church because evidence points to the inadequacy of the present doctrine of the Church, if by Church we mean a paternal institution which hands down policy and administers programs. If an effective campus ministry is to be conducted, its mission must be commensurate

³Ibid., pp. 870-871.

⁴Clement W. Welsh, "Introduction," in his Case Studies in the Ministry (Cambridge, Mass.: Church Society for College Work, April 1968), p. 5.

with an adequate doctrine of the Church whose "concern in and with higher education stems from the fundamental conviction that God is the ultimate ground of Truth to which every aspect of human truth and knowledge is related."⁵ Fragmentation can be expected, but the presupposition is that campus ministry has some overarching purpose which unites heart, mind, soul and will of human beings into a meaningful whole. The Earnshaw study sums up, in the words of Alexander Miller, the confrontation and challenge of campus ministry when he says its purpose is to

Make the reality of Christian community visible within the university, to bring the whole scholarly enterprise under the devoted scrutiny of Christian faith and Christian truth, and to assert both by word and life the claim of Christ to the service of all men's minds...and to define and advance the work of scholarship, Christianity understood as the veritable work of God.⁶

In summary, campus ministry has had a long history of being related to the Church. It has been influenced, yea even advanced and controlled by the Church. Its format has consisted of programs, professional directors, and the erection of student centers. Critics have challenged the effectiveness of campus ministry and the inadequacy of the doctrine of the Church with which campus ministry has been aligned. Proposals have emerged for new forms and shapes of ministry which come to terms with a workable doctrine of the Church

⁵George Earnshaw, "A General Philosophy for a Relevant Campus Ministry," in his The Campus Ministry (Valley Forge: Judson Press, 1964), p. 18.

⁶Ibid., p. 19.

and God as the ultimate source of Truth pervading the entire spectrum of Christian higher education. For a closer look at campus ministry, we now turn to an analysis of some discussions regarding the origin and philosophy.

An Analysis of Discussions Regarding the Origin and Philosophy of Campus Ministry

It is well-nigh impossible to establish a specific date for the inception of campus ministry, but most studies on campus ministry indicate that there were significant periods which highlighted specific historical structures in this ministry. Most of the thinking, therefore, regarding the origin and overall philosophy of this ministry emerges from the foci of these historical structures. The word "origin" used herein refers not to the initial inception of campus ministry but rather to the emergence of distinct forms of campus ministry perceived in historical structures or periods.

The Danforth Study of Campus Ministries outlines four major phases in the origin and development of campus ministry, namely; voluntary associations, the college chaplaincies, directors of denominational centers, and the emergence of campus religious professionals.⁷

John Cantelon suggests three phases in the evolution of campus ministry. He cites them as (1) the period of ministry conducted by the Y.M.C.A., the Y.W.C.A., and the Student Christian Associations,

⁷Kenneth Underwood, The Church, The University, and Social Policy (Saint Louis: Danforth Foundation 1968), chapters 4 and 5.

- (2) the period of the Protestant denominations campus movements, and
- (3) the period of a new philosophy of campus ministry following the Second World War.⁸

It is possible, therefore, to discern the origin and development of this unique ministry by giving credence to both sets of criteria because both represent some distinctive thrusts into its origin. Moreover, any serious attempt to get at the grass roots level regarding the inception of campus ministry must take into account other subdivisions and movements within the stated historical structures as well as the contemporary thrust which focuses upon new shapes and new forms of ministry.

How, then, did the idea of campus ministry emerge? The facts seem to point to a sensitivity and restlessness on the part of both students and Churches to initiate ways of expressing religious commitments other than through regular services of worship. This would indicate that the historical structure of campus ministry described as "voluntary associations" by the Danforth study was a very early form of this religious expression and commitment. These voluntary associations emerged in the nineteenth century, some before the Civil War and many more following the Civil War. The formation of these associations was predicated upon a total college concern to minister to students. The college chaplain and/or pastor was seldom heard of and seldom designated. The entire college curriculum, along with

⁸John E. Cantelon, A Protestant Approach to the Campus Ministry (Philadelphia: Westminster Press, 1964), pp. 13-14.

faculty and administrative personnel were said to have ministered to the student. The main thrust, however, insofar as campus ministry was concerned, came from the formation of what was described as college religious societies. These college religious societies were within the general category of voluntary associations, but perhaps the significant thing to remember for campus ministry is that they were organized, not by professional clergymen but by lay people concerned about deep personal convictions which were not met by the ministry of the total college. Such an interest on the part of lay people brings campus ministry full circle to the present emphasis upon lay participation and the campus minister serving as catalyst and enabler. Insofar as discussions regarding the origin of campus ministry were concerned, the initial emphasis focused upon these voluntary associations (college religious societies) sensitive about a ministry to personal religious commitments at a depth-level and rebellion against the status quo (faculty and clergy who did not meet these needs). In addition to the concern for depth-level probing to meet personal religious needs and to register complaints against faculty and clergy for not meeting them, there was also a grave concern, seemingly, for reclaiming the missionary spirit and for promoting social justice. It seems quite evident that the surge of voluntary associations, although not officially recognized today as a distinct phase in the origin of campus ministry, was indeed, a forerunner of the more accepted form of campus ministry conducted by the Y.M.C.A., the Y.W.C.A., and the Student Christian Associations.

"The Christian Associations provided the most influential form of campus ministry between the Civil War and World War I."⁹ Underwood's succinct affirmation is extremely cogent for several reasons. These Associations provided a ministry which served as the bridge between the establishment of Church-related colleges and the passage of the Morrill Land Grant Act of 1862 legally endorsing the establishment of state and public colleges and therefore highlighting a definite relationship between Church-related colleges and campus ministry. The Associations were strongly evangelical. They rendered an interdenominational service which synthesized the hopes of many Protestant churches and also planted the seeds for an ecumenical spirit which eventually was to take root. They injected a socio-ethical dimension which centered in social service and which was not characteristic of their forerunners (the voluntary associations). The Associations were gradually admitted and accepted as a vital part of campus life. Their acceptance was certainly based upon the strong statement of purpose of the Y.M.C.A. which John R. Mott, one of its greatest leaders, gave and is quoted by Underwood.

to unite the Christian college men of the world, to win to Christ the students who are not his followers; to guard college men against the many temptations which assail them, not only in the body but also in the realm of the intellect; to deepen the spiritual life of the Christian men; to increase their efficiency in Christian work; and to lead them, as they go from college, to place their lives where they will count most in advancing the Kingdom of Christ.¹⁰

⁹Underwood, op. cit., chapter 4, p. 16.

¹⁰Ibid., p. 17.

Having been accepted as a part of campus life the Associations exerted tremendous influence, to the point that many of their service functions became so significant in the lives of students that the institutions themselves began to take over these service functions. As Cantelon suggests, "The Y's thus fulfilled a necessary role in putting themselves out of business as the colleges and universities themselves began to do on a much larger scale what the Y's had sensitively initiated."¹¹ What we see inherent in the philosophy of the Student Christian Associations' thrust of campus ministry is an inroad being made into the educational system which was to provide a broad base for future campus ministries. Perhaps even more significant, however, was the rethinking and reorganization of the pastoral and priestly functions of lay people engaged in ministry as over against the philosophy of the voluntary associations which focused upon ministering primarily to the "soul" of individuals and therefore took a page from nineteenth century American revivalism.

Following closely upon the heels of the voluntary associations movement and the Student Christian Associations movement was a third historical structure in the origin, development, and philosophy of campus ministry. Using Cantelon's second historical period, we designate it as The Protestant Denominations Campus Movements. Cantelon's typology characterizes early twentieth century campus ministry in this phase as a nurturing community, i.e., the establishment of denominational Christian fellowships to provide a home away

¹¹ Cantelon, op. cit., p. 13.

from home, or put more succinctly as "the local church following the student to college". The philosophy of campus ministry at this point was nurture and denominationally oriented, even though denominations said their chief reason for establishing these fellowships was to make their presence felt in the colleges and universities. Commenting on the historical development of campus ministry in a paper proposed for the United Ministries in Higher Education, Richard E. Tappan, National Director of Campus Christian Life for the American Baptist Convention, states a more reliable reason.

Communities could not expect religious nurturing of their students from state institutions so a new form of ministry had to be developed. The pattern of placing church hired "University Pastors" at major universities to minister to students was started.¹²

Harry E. Smith, Presbyterian campus pastor and director of the Westminster fellowship at the University of North Carolina, Chapel Hill, made a similar observation in a paper delivered at the Pre-Synod Conference on Campus Christian Life in Dallas, Texas, May 16, 1967.

Beginning about 1920 came the realization that more was needed than the one, on campus, non-denominational program (meaning Student Christian Associations), and that an increasing number of students from church homes were studying at these large state universities without benefit of any adequate religious program. So the denominations began to strengthen the ministry of congregations beside these state and private college campuses, to set up Bible Chairs, to develop student Bible classes, hire religious counselors, and to stress the need for able preaching in college church pulpits. They began to develop denominational student fellowships like

¹²Richard Tappan, "The Case for American Baptist Engagement in United Ministries in Higher Education: A Proposed National Stance," (Valley Forge: American Baptist Convention, February 12, 1968), p. 1.

the Baptist Student Union, Wesley Foundation, and Westminster Fellowship, groups usually meeting on Sunday evenings for supper, fellowship and worship.¹³

Both of these statements represent that phase of campus ministry designated philosophically as nurture, but when we scrutinize it more closely it was paternalistic, plastic, protective, and parochial because it even lacked the ecumenical base which was characteristic of the Student Christian Associations. Nonetheless, the denominational fellowships were perpetuated and even expanded into denominational centers as the numbers of students increased. To assure further denominational influence and control, denominations established departments of campus ministry, sought ways for financing such ministries, and employed denominational personnel, not exclusively the clergy, to conduct a campus ministry. Hence, the term "student work" came into vogue as denominational personnel attempted to care for the students of their own flock. Literally speaking, the term was no more than student work as attested to by Allen Hoben, the first American Baptist campus pastor at the University of Michigan, in Tappan's paper. He says his work was,

to become acquainted with the students when they arrive... to help them find rooms and employment...to inform them about the location and sources of churches; to induce them to enroll in Bible and mission classes, to introduce them to each other and to the members of the churches,...to make them feel at home,...to keep them in intelligent touch with the work and

¹³Harry E. Smith, "Congregation and Campus," A paper delivered at the Pre-Synod Conference on Campus Christian Life (Dallas, Texas, May 16, 1967), p. 2.

enterprises of the denomination,...to discover in them capacity for the work of the ministry and of missions, and find recruits for these vocations.¹⁴

Adding to a denominational naivete which was already naive, the denominations indicated that the purpose of student work was as follows: "Conservation of the faith of the faithful was the hope, and the means was the provision of student centers to serve as centers of a Christian social life and a spiritual, ethical, and moral 'haven' from the 'godless' campus."¹⁵ Certainly, it takes very little wisdom to discern that campus ministry (a la student work) was little more than denominational "busy work" and proselytism when it should have been aimed at creative dialogue and encounters about the great issues and crises of life.

With the apparent failure of "student work" to accomplish its mission, a fourth historical structure in campus ministry seemed to emerge in the form of the College Chaplaincy.

It is significant that published works dealing with the college chaplaincy have been scarce. The paucity may be due to the emphasis placed upon the chaplaincy as a special form of ministry, not necessarily connected with the college campus. With the advent of the clinical pastoral training movement, it may be said that the chaplaincy was born. The pioneering work of William Keller, a Cincinnati physician; Anton Boisen, Richard Cabot, and Russell L. Dicks

¹⁴Tappan, op. cit., p. 1.

¹⁵Myron M. Teske, "Creative and Experimental Ways of Ministering to the College Mind," in Earnshaw, op. cit., p. 105.

placed clinical pastoral training on the map and gave credence to the institutional ministry with the chaplain as chief executor. Therefore, the chaplain served in hospitals (general and mental), correctional institutions for wayward boys and girls, homes for senior citizens, in industry, in prisons, and in the military. Since the pioneering effort of these men, a number of volumes on pastoral care and clinical training have appeared emphasizing the ministry of the chaplain to those institutions. By contrast, however, as mentioned above, few volumes have appeared highlighting the ministry of the college chaplain. Aside from the early work of Seymour Smith, The American College Chaplaincy, and the later efforts of the ecumenical organizations (National Association of College and University Chaplains, National Campus Ministry Association, The Church Society for College Work, The Academy of Religion, et cetera), emphasis upon the college chaplaincy as significant to campus ministry has lagged far behind the other institutional pastorates. The reasons are apparently due to the carryover of a nineteenth century philosophy that the chaplain was a symbolic representative of the preaching and priestly offices of the Church with teaching and other existential involvements being considered secondary. There was also apparent an insecurity on the part of denominations to have their chaplains engage in other functions apart from his Christian apologetic posture. This has meant that the college chaplaincy has been tied to the Church as an institution and has not been free to exercise, except in a few cases, a relevant existential campus ministry.

The Danforth study indicates that traditionally the college chaplaincy, from Talcott Parsons to Charles Glock, has been a ministry tied to the sociological view of the Church, namely; as maintainer and guardian of the institutional and organized power of religion in our society with its emphasis upon the sermon and the rite.¹⁶

Nonetheless, with all of its shortcomings, the college chaplaincy did represent one of the models in the origin and development of campus ministry, and provided for the rethinking and/or development of a new philosophy of campus ministry with the chaplain serving in a unique position.

Two more historic structures in the origin, development, and philosophy of campus ministry can be briefly noted, namely; Underwood's category of the campus Religious Professionals and Cantelon's category of The Post Second World War Campus Ministry. Inasmuch as both of these categories will be investigated in a subsequent chapter, suffice it here to give a brief description of what they were and what was their intent.

That aspect of campus ministry designated by Underwood as Campus Religious Professionals had its impetus near the end of the second decade of this century when most of the main line Protestant denominations began the establishment of national offices, departments of college and/or university work, student movements and student centers as a result of the challenge of change brought about by the

¹⁶ Underwood, op. cit., chapter 4, p. 25.

rapid growth of cities and students matriculating at institutions of higher learning. Because the college chaplaincy had failed in ministering to the total student and the total academic communities, the decision by national church boards was to provide competent clergy with sound theological training and competence in the general area of ministry to the college and/or university with the hope that they could enter into dialogue with the university to effect needed change and at the same time make the Christian message relevant to the social, political, and economic crises of the times. Also, it was the hope that these competent religious professionals would, by their deportment and involvement in action that really mattered, raise the image of the ministry and prompt students to enter into it. The net results of this phase of campus ministry were fruitful on the one hand and debilitating on the other. On the positive side, campus ministry was raised to a higher level of quality, dignity, and action which issued into meaningful dialogue between and among the campus minister, and the academic environment, the community, other clergy, disciplines, and practical social and economic issues which were gnawing at the innermost fabric of the being of persons. On the negative side, the emphasis upon professional competence in areas of specialization and the proliferation of professional societies and organizations did not come to grips with the fostering of lay resources and participation in ministry. Moreover, alliances with professional ministerial associations placed campus ministers in the same old "bag" of preaching and offering priestly services without affecting institutional policy and concerted institutional action beyond the confines of the campus.

Underwood's critique of the latter is summed up aptly in his analysis that most ministers and church leaders at mass professional association meetings do not think in terms of policy-action, but rather in terms of dialogue and confrontation producing vague resolutions for someone else to carry out; moreover, that many of these meetings produce national "name" speakers subject to no effective, critical debate in the formal programs nor statements of policy offering alternatives for institutional action.¹⁷

Historically and chronologically in the origin, development, and philosophy of campus ministry, Cantelon's "Post Second World War Campus Ministry" structure was the final phase prior to the present ferment in campus ministry. Cantelon suggests that campus ministry has moved away from the conservation of church youth in a nurturing experience "toward involving them in responsible witness in the university seen as a microcosm of the culture."¹⁸ The emphasis has clearly been upon responsible studentship and citizenship, prompted by the increasing secularization of our world and the recognition on the part of the Church to do something about it. Student Centers were continuously built; financial resources were made available; and competent campus ministers were employed. Aside, then, from the increasing secularization of our world, the dramatic changes which took place in American higher education prompted the new thrust toward

¹⁷Ibid., chapter 5, pp. 25-26.

¹⁸Cantelon, op. cit., p. 15.

change in campus ministry to meet the needs of the changing campus and the changing Church.

Tappan suggested that campus ministry in this historical structure was oriented around a mission to be performed rather than around denominational labels, and because campus ministry personnel recognized that they needed to find each other across denominational lines in the common tasks of higher education.¹⁹

This section of the chapter has analyzed some of the discussions regarding the origin, development, and philosophy of campus ministry in six historical structures or segments with no attempt to describe specifically what it is and what it does, but merely to outline in skeletal form its growth and progress. The following section purports to deal definitively with campus ministry and some of its practical operational principles and procedures.

Description and Purpose of Campus Ministry

In order to define, describe and relate the purpose of campus ministry, it is necessary to reestablish what has already been agreed upon in the investigation. Campus ministry has, since its inception, been aligned with the Christian church. In its development it has become somewhat splintered as a result of conflicting emphases upon what its task was conceived to be, but it has generally sought to reconcile the fragmentation of faith and the fragmentation of campus culture. Campus ministry has lacked some of the luster characteristic

¹⁹Tappan, op. cit., p. 3.

of other forms of ministry, and has impeded its own progress by its preoccupation with programs and centers. There is a growing awareness on the part of the Church and those engaged in campus ministry that the emphasis must be upon persons, for if anything significant really happens, it happens in the lives of persons.

Campus ministry as this investigation uses the term, is interpreted as that special and unique mission of the Christian Church implemented in the community of faith and learning known as the college campus. Other studies define campus ministry in other ways but the one common denominator prevalent in all of them is the "mission of the Church" in the college, university and/or world. The recognition of such a mission underscores how obligated the Church feels herself compelled to enter into dialogue with the campus world. Campus ministry, then, becomes the center of engagement in higher education as it seeks to help the college community obtain a Christian education. This means, according to Earnshaw, "that in the special context of higher education, a Christian is helped to see all truth and values in relationship to the biblical truth of Jesus Christ and is thereby freed to live as a whole person and to participate responsibly in the world of academia".²⁰

Campus ministry, therefore, is not dedicated to the revitalization of denominational life (even though this is needed), nor is it primarily aimed at evangelization of the college community and the

²⁰ Earnshaw, op. cit., p. 20.

calling of students to vocational commitments. Campus ministry is not the Church superimposed upon the academic community, but rather it is what has recently been described quite aptly as "Christian presence", i.e., involvement. Campus ministry as involvement recognizes the very presence of Jesus Christ working within the academic community and through the campus minister, rather than the prevailing notion of some that the campus minister invokes Christ's presence. As involvement, campus ministry works within the sphere of concrete human relationships and the practical realities of everyday life. That is to say, campus ministry, adequately conducted, is not caught up in metaphysical speculation, vague and nebulous realities. Campus ministry as involvement suggests that the Church is not engaged in critical dialogue of the university, but recognizes its own shortcomings and is willing to listen to the university to discover what its mission can be within the structures of the academic community, the secular world, and the higher education process. Robert L. Epps and Richard F. Tombaugh bring home very sharply campus ministry as involvement as they relate what "Christian presence" means for them in The Experimental Campus Ministry of Saint Louis, Missouri. They say,

Our fundamental conviction is that God is at work in the world, i.e., the university. The task of the campus ministry and the Church is to go to the world to join Him, to participate with Him, and to be present with Him in the University and the College. Our particular style of ministry forces us out onto the campuses, to the places where people work, study,

and live...Presence (involvement) allows one to minister at points of stress in institutions...Presence (involvement) means taking the University, itself, seriously.²¹

In addition to campus ministry being the center of higher education and involvement in the academic community, it also has a trinitarian perspective but not equivalent to our biblical trinitarian formulae. W. Haydn Ambrose, former National Director of the Department of Campus Christian Life in the American Baptist Convention, calls the trinitarian perspective "The Three-Staged Challenge of Campus Ministry" in his document appearing in Baptist Leader. Ambrose characterizes campus ministry as (1) Pastoral Ministry, (2) Study and Encounter, and (3) Ministry Within Structures and Processes.²²

Ambrose's conception of campus ministry, although allowing for the present fermentation in campus ministry, is closer to the traditional form of campus ministry, i.e., campus ministry as perceived by the Church and the pattern suggested by Underwood²³ in his categories of pastor-counselor, preacher-priest, teacher-inquirer, and administrator-enabler. However, Ambrose does focus upon pastoral ministry as the relationship between students and faculty on a person-to-person basis. The only issue which one might question is his emphasis upon

²¹Robert L. Epps and Richard F. Tombaugh, "The Experimental Campus Ministry," in The Campus Ministry (New York: Department of Higher Education of the National Council of Churches of Christ in the U. S. A., June, 1966), p. 7.

²²W. Haydn Ambrose, "The Three-Staged Challenge of Campus Ministry," Baptist Leader XXVII: 7 (October 1965), 33-34.

²³Underwood, op. cit., chapter 5, p. 22.

"accumulated time" for the relationship to be effective. Certainly matters of faith, personal tension, and worship are vital in the relationship, and it would seem that the personality and commitment of the campus minister would determine how long it would take for such a relationship to be formed. His Study and Encounter challenge presumes a biblical illiteracy of our young people. This presumption has some truth in it, but one does not overcome this illiteracy by developing courses in religion nor by offering credit courses within or without the university, but rather by what he indicates as he goes on to quote the response of a campus minister who said, "We are trying to sense God's grace at the intersections of life!"²⁴ The criticism registered here is that the emphasis should be upon encounter because it is encounter which leads to study. His final perspective, Ministry Within Structures and Processes, comes very close to campus ministry as involvement.

The trinitarian perspective does have merit because campus ministry focuses upon all three, but the perspectives need to be lifted out of the traditional patterns and placed within present existential contexts.

Recognizing that campus ministry is central to the higher education process, that it is involvement, and that it does have trinitarian aspects which can be adequately transformed into meaningful encounter, there is yet another significant aspect of campus

²⁴ Ambrose, op. cit.

ministry which needs to be amplified. Campus ministry is an ecumenical concern. Although we labor under denominational auspices, our real mission is the total ministry of Jesus Christ to the total world. Campus ministry is not a ministry to students alone. It is a ministry whose direction includes the entire campus. The underlying focus is assisting a college in the task of educating persons to an appreciation of their fullest potential and preparing them to serve society as responsible citizens and as responsible critics of our unexamined and dream-like assumptions. This kind of campus ministry cannot be conducted in isolation nor by playing one denomination off against another. The ecumenical nature of campus ministry is indicated by the growing concern on the part of campus ministers, students, faculty, administrative personnel and the denominations. In keeping with the American Baptist heritage of commitment to cooperative Christianity the following statement reflects the ecumenical concern of American Baptists regarding campus ministry:

Our long range strategy as a department foresees the need for: The development of all strategy within the ecumenical framework -- through participation in national, state, and local ecumenical boards of strategy, and ecumenical campus ministry consultations...The establishing of new ministries and the calling of all campus ministry personnel in conversation with the other groups performing a ministry to that particular campus or campuses, so that together we may share in a more effective and balanced total ministry.²⁵

The Methodist Church reflects the same concern regarding the ecumenical nature of campus ministry in the revised document of Samuel

²⁵ Tappan, op. cit., p. 4.

Gibson's original study presented by Woodrow Geier in the section on Recommendations.

We recommend that the campus ministry of The Methodist Church be ecumenical by (1) accepting the University Christian Movement as the appropriate intercollegiate Christian movement; (2) participating in the United Ministries in Higher Education; and (3) seeking to unify its work with others in local situations, in ecumenical organization, program, and procedure.²⁶

Lest we be misled, the ecumenical nature of campus ministry does not suggest a world-wide cooperative venture or movement. Rather, the ecumenical nature of campus ministry may best be described as an "ecumenical esprit de corps" or an "ecumenical commitment". Ecumenical movements have a tendency to lose their momentum, but an ecumenical commitment is continuously at work. This is campus ministry at its best. This is why the National Council of Churches' Report on The Campus Ministry defines campus ministry as "the ministry sponsored by one or more churches in relation to a college or university or, frequently now, clusters of institutions in certain urban situations."²⁷

Examples could be related from most of the main line Protestant and the Roman Catholic communions to indicate the ecumenical nature of campus ministry. This is unnecessary because the facts, documents, ecumenical organizations, and concerns speak for themselves.

²⁶Geier, op. cit., p. 53.

²⁷William Lovell, "Introduction," in The Campus Ministry, op. cit., p. iii.

Genuine campus ministry, therefore, is the life line of higher education, is maintained and sustained by "Christian presence", is three-fold in its challenge, and is ecumenical in commitment. Its purpose is to be the Church at work in the total academic community, proclaiming in Word, worship, sacrament, and service that Jesus Christ is Lord of both and that with Him, His ministry contributes through dialogue, encounter, and relationships to the transformation of the environment of campus and to the transformation of persons whom the campus environment affects.

Theological and/or Biblical Foundations

Because campus ministry is not new, the theology upon which it operates is not new. Wherever the ministry of the Church has been operative, regardless of the mode, some kind of theology has been present. Granted, the theologies which have often been prevalent have not been commensurate with the thrust of the ministry, there is no mistake that they have been present. One hesitates where to begin when discussing theological reflection, but in reality there is only one place to begin, namely; with God for He is the source and ground of truth and being. Whatever the ramifications and interpretations of theology may be, they must stem from what we basically believe about God. We are concerned here not with an enumeration of the basic doctrines of the Church, but with a theology which undergirds, complements, and interpenetrates the mission of the Church to the university. Campus ministry must stand firm on the kerygma or else it cannot stand at all.

The theological and/or biblical foundations for campus ministry must be discerned in the light of the transitions which have occurred within theology. This means that the names of Tillich, Bultmann, Cox, Bonhoeffer, Karl Barth, H. Richard Niebuhr, Kierkegaard, Luther, Calvin, Kant, Hamilton, Altizer and many others have been prominent in the transitions which have taken place. It also means that we understand such terms as "dialogue", "encounter", "world come of age", "confrontation", "communication", "demythologize", "correlation", "being", "sacred", "secular", "world", "culture", "mission", "ministry", and the like, because these terms have been prominent in establishing a theology for campus ministry. Lest we be misled, the traditional Christian terminology such as "God", "Christ", "Church", "grace", "Holy Spirit", "revelation", "salvation", "conversion", "regeneration", "forgiveness", and "reconciliation" is not to be discarded, but rather to be understood in relation to the cultural parlance which is a part of the theological-cultural renaissance and synthesis.

Traditionally, the theology of campus ministry affirmed the nature of God, the mission of the Church, and the nature of Jesus Christ. For the most part, these affirmations underscored God as the Creator and Sustainer of the World, Jesus Christ as the Word incarnate in human flesh, and the Church as the redemptive Body of Christ. Little or no emphasis was given to the concretization of these affirmations in the lives of people, especially the campus constituency. In brief, the Christian faith was hardly realizable because theology was juxtaposed with life rather than penetrating life. Moreover, the earlier theology did not come to grips with witness and involvement,

but rather saw as its task, according to Cantelon, "to describe, post eventum, what God has done as that is transmitted by the Christian community, and to do so in terms of faith".²⁸ Immediately, one recognizes the absence of specific methodology and concrete involvement. The earlier theology of campus ministry also restricted its task to what was then the crucial confrontation between reason and revelation. The God of faith and the god of reason were debated with no meaningful solution accruing from the exchange.

The basic affirmations about God, the Church, and Jesus Christ which characterized the 1930's, the 1940's and much of the 1950's, together with the running debate between reason and revelation, reached their zenith near the end of the 1950's and ushered in a major renaissance in theological reflection regarding campus ministry. The new emphasis in a theology of campus ministry focused upon terminology which characterized modes of thought expressive of the religious situation. The conflict now shifted from reason versus revelation to Christian tradition versus culture. The theology of campus ministry now discerned as its task the translation of kerygma into the appropriate form to the modern cultural situation. Tillich's method of correlation and Bultmann's existentialist interpretation (demythologizing the Bible) became the working tools for the formation of a theology which was thought to be more akin to modern man's scientific view of the world. Basically, the task which this fresh approach to a

²⁸ Cantelon, op. cit., p. 22.

theology of campus ministry undertook was the unification and solidification of the socio-ethical context of human life. It was hoped that there would be a restoration of the Church to its former position as the center of society. Much to the chagrin of its proponents, such a theology was not workable because society became a multiversity of complex forces and dynamics which ruled out the possibility of a single unifying force in human life. The result was that the Church's ministry to the campus was dealt a deafening blow because the so-called "religious student" no longer seemed religious in the midst of the forces clamoring for his allegiance.

The failure of the theology of campus ministry, prompted by the Tillichian and Bultmannian structures, to unify the socio-ethical context of human life resulted in another transition characterized and influenced by the German prison-theologian, Dietrich Bonhoeffer, who offered the phrase "world come of age" and by Karl Barth's doctrine of election. The point of focus shifted to a new psycho-social context which required a theology of campus ministry commensurate with it. The new theology for campus ministry must be seen in the light of the earlier and traditional theological viewpoints of the "world" and the relationship of the Church to world, compared with the newer approach.

Classical theology generally conceived of "world" as having a negative quality. "World" was considered materialistic, profane, mundane, and the domain of the demonic. Satan was its chief ruler. It was always considered out of the realm of grace, and the Church had the responsibility of redeeming the "world". The redemptive process was generally conceived as taking place in the conversion experience.

The "world" was always judged and found wanting. The inevitable was apparent. A dichotomy emerged which was labeled the sacred-secular. In this dichotomy the Church was conceived preeminently as the agent of salvation...It was precisely this exclusive position of the Church in relation to salvation that was definitive for the sacred-secular dichotomy.²⁹ In America this dichotomy was evidenced in the great revival movement on the American frontier. The conversion experience was the only escape from the enticing ways of the world. Thus, the Church-world relationship was stamped with this emotional experience model.

The newer and more recent approach to a theology of campus ministry is evidenced in the theological revolution which is taking place currently. "It is a theological revolution which does not occur in the isolation of abstract thought or the history of ideas, but in the concrete development of a new psycho-social context."³⁰ This is the revolution in which men learn to formulate their theology in the midst of the field of action. For campus ministry it has meant the development of a theology which has recognized the uniqueness of the human dimension in culture, social organization, the struggle for identity and worth, science, technology, and the lessening of personal salvation (how important it may be) as a weight to be borne. Barth's

²⁹Roger A. Johnson, "Theological Reflections On the New Ministry," in Welch, op. cit., p. 51.

³⁰Ibid., p. 52.

undercutting of Calvin's double predestination and Bonhoeffer's stress upon a psychological revolution have prompted the recognition that God and the world have been reconciled in Jesus Christ. God is no longer "out there", but rather He is "Immanuel" (God with us). It is an incarnational theology which calls the Church to witness to the reconciling activity of God in the whole of life.

Aside from the influences of Barth and Bonhoeffer, the general theological renaissance, according to Cantelon, may also be attributed to (1) the impact of scholarly work done in Bible Studies during the last half century, (2) the provision of a world wide perspective on the Church's life and mission, (3) the development of an understanding of the relation between theology and mission, and (4) the maturing leadership which has been given to the Church and the university ministry.³¹ The implications of these contributions point out how the critical approach to Biblical studies helped campus ministries to focus upon the Christ-culture problem, made American students and faculty aware of the necessity for having a rational theology and biblical awareness, prompted a translation of words into action, and provided leadership among clergy, faculty, and students who are concerned with the crisis in the university and are attempting to do something about it.

³¹ John E. Cantelon, "Introduction", A Basis For Study: A Theological Prospectus for the Campus Ministry (Philadelphia: Department of Campus Christian Life, United Presbyterian Church, U. S. A. and Presbyterian Church, U. S., 1962), pp. 7-8.

The culmination, therefore, is a theology for campus ministry which undercuts the sacred-secular dichotomy and affirms the recognition on the part of the Church that there is a secular cultural context to which it must speak on the one hand, and that it must not confuse its own commitments with the values indigenous to social reality on the other. Briefly put, this means that the theology for campus ministry places the social context of human life within the framework of God's reconciling love. God is still the Source of Truth and the Ground of Being. He is still incarnate in Jesus Christ through Word, worship, sacrament, and through the reconciliation of the world unto Himself. The Church is the body of the reconciled in perpetual interaction and confrontation with the world, thereby affirming and rediscovering her mission wherever she is present in the world. This kind of theology enables the Church and secular society to remain differentiated from each other, but also binds them together in a living unity of mutual support and qualification.

The Campus Minister: His Duties and Responsibilities

In order that the theology for campus ministry which is now fermenting to be workable, human beings must be involved. The campus minister is central, but the problem of semantics causes us some concern. There are many titles given to ordained clergy who exercise this ministry on the college campus. The list includes chaplain, dean of the chapel, college town pastor, university pastor, college minister, director of religious life, director/coordinator of religious affairs, ad infinitum. What has been expected, and is still expected

on some college campuses, of the campus minister are responsibilities as numerous as the listing previously mentioned. Consequently, many men have been caught up in institutional, administrative, and denominational machineries which have dwarfed their creativity and frustrated their ministry. The major question is, How can he do so many things for so many people without his own physical and spiritual energies being almost completely exhausted?

In the light of campus ministry, its growth and development, purpose, and theological foundations, the following section of this chapter will address itself to two significant questions in an attempt to discern who the campus minister is and what are his responsibilities. They are, who is he and/or how is he perceived and what are his responsibilities?

Who is he? The campus minister as interpreted in this investigation is an ordained clergyman with a bachelor of divinity degree or its equivalent and employed by a college or appointed by the Church to minister specifically to the spiritual needs of persons in the academic community and, in a broader context, to assist in the total development of all persons within that community. This interpretation is commensurate with the amplification that he is obligated to confront and encounter the academic community with the "good news" of Jesus Christ through preaching, counseling, teaching, and all of the other media available to him. The above interpretation and amplification are adequate insofar as we understand the title by which he is called. Also, we have to be constantly reminded that campus ministers

are not always perceived for what they really are. "Campus ministers are accorded by their 'real church' colleagues a status roughly comparable to that enjoyed by prison chaplains, Fiji-island missionaries or ministers of music."³² Juergensmeyer's comment is indicative of the "outpost" or "service project" status accorded many campus ministers. The reason is obvious, namely; a lack of knowledge regarding the Church's ministry in higher education.

Geier's revised study of Gibson's original study of Methodist campus ministers and Ambrose's Study Paper on "A Proposed Philosophy of Campus Christian Ministry..." for American Baptists are documents which purport to enlighten clergy and others about who the campus minister is, the requirements, and who are the men (and women) who are entering it. Geier³³ reports that half of Methodist campus ministers are in their thirties, that only one to three percent are Negro, that nearly all hold the bachelor's degree, that all except a few are seminary graduates, that half of them are graduates from Church-related colleges, that few have had specialized training for campus ministry. Many, he reports, have had several pastoral charges. Most of them are less individualistic and subjective than their parish ministry colleagues on theological issues. The greatest personal satisfaction derived from their ministries has been contact

³²Juergensmeyer, op. cit., p. 869.

³³Geier, op. cit., pp. 25-27.

made with students. Ambrose³⁴ focuses upon minimum standards such as professional preparation (A. B. and B. D., and/or the M. A. with at least a minimum training in theology), professional characteristics (academic competency in philosophy and religion: imagination, flexibility, ability to work with committees), continuing education at the graduate level in accredited seminaries in the areas of higher education, philosophy, theology, and other relevant subjects; a study and travel year, and a salary scale commensurate with the American Association of University Professors' recommendation.

A profile can be deduced from the data supplied by these men which is general in nature. The campus minister is a white, college and seminary graduate about thirty years old, knowledgeable about theology and religion but not a scholar, objective on theological issues, knows what his Church expects, finds his fulfillment in contact with students, and is reasonably assured of a minimum salary. Such is the general picture which most people have been presented. I would have to question whether the above profile as presented is an accurate one because it fails to tell us anything about the man, his personality, his commitments and loyalties, his understanding of human relations and the campus culture, his personal sense of existential involvement, his knowledge of the Church and the "world" (college or university), his awareness of the transitions which have taken

³⁴W. Haydn Ambrose, "A Proposed Philosophy of Campus Christian Ministry of the Department of Campus Christian Life" (Valley Forge: Board of Education and Publication of the American Baptist Convention, June 22, 1964), pp. 6-7.

place in campus ministry, and more especially in higher education. Verlyn Barker is probably correct when he challenges the use of the term "campus minister". He prefers to call him "minister in higher education" because he says, "The term campus minister is not completely unserviceable, except that its connotation seems to be the minister to campus persons, the only difference from the denominational student worker being that he now relates to students, faculty, and administrators of several denominational affiliations."³⁵

Barker's concern, of course, is that we have moved into an ecumenical ministry in higher education for which the term campus minister is not quite apropos because it will not be sufficiently inclusive for the new roles which he is expected to fulfill. Nonetheless, until Barker's constituents have progressed to the point of his thinking, we are still stuck with the term campus minister. When the investigation considers new shapes of campus ministry, attention will be focused upon Barker's challenge, but for now we have to look at the campus minister as he really is, and aside from mere indices indicated by the profile. What the campus minister is depends upon his own insights, ingenuity and creativity: his knowledge of his job description, and the objectivity and openness of the constituents of his campus culture. Therefore, the campus minister is, more often than not, placed in an ambiguous role. Ambrose attests to this ambiguity in the following excerpt:

³⁵Verlyn L. Barker, "The Role of the Minister in Higher Education" (November 22, 1966), p. 6.

On some campuses he is a full-time professor in the department of religion and/or philosophy, and his college chaplaincy role is simply extracurricular. In other situations he may be a man who teaches in almost any field, but either because he is a former pastor or because he has an interest "in young people," he is designated for one year as the "college chaplain" or the "campus ministry contact person." On another campus he may be a full-time teacher as well as being a counselor and chaplain, but is also used as a public relations man and perhaps as alumni secretary.³⁶

In his attempt to eradicate some of the ambiguity Ambrose relates excerpts from an address by Lloyd J. Averill entitled "The Evangel, the World, the Church and the Ministry". Essentially, Averill's comments, quoted by Ambrose, describe what the campus minister is not.

The college minister or chaplain is not an evangelist...In the full sense the chaplain cannot even be called a pastor to the students, faculty, and staff at a college, because pastoral care properly conceived is not simply one individual counseling another but is performed in the midst of the whole church or on its behalf...The chaplain is not a person who advises one group, relates to the religious people, or is a special friend to those preparing for the Christian ministry.³⁷

The campus minister, then, is he who relates himself to the entire academic community with the purpose of sharing the Church's concern and conviction to make God's presence in Jesus Christ known in every facet of the educational process. This means that he assumes certain roles and/or responsibilities within the academic community.

³⁶W. Haydn Ambrose, The Church in the University (Valley Forge: Judson Press, 1966), pp. 34-35.

³⁷Ibid., pp. 35-36.

What are his responsibilities? If we were to list all of the responsibilities for which the campus minister is responsible, we would do well to call him a Jack-of-all-trades. Indeed, this is exactly how he is perceived and conceived by many people.

Before any specific responsibilities of the campus minister can be discussed adequately, we must register what his overall responsibility is. He has the responsibility as representative of the Church to bring the Christian message to the campus culture not so much as an expert or authority but as a dialogue-enabler, analyst, catalyst, convener so that there may be a two-way dialogue between and among the Church and the campus to the end that the process of humanization may take place. "He is the called servant of God whose mission it is to gather the laos, help prepare them for their part in God's mission, and creatively participate with them in doing God's work."³⁸ The latter emphasis underscores his responsibility to the Church and the responsibility of campus ministry to the "world" (campus). In the light of this overall responsibility, there are certain traditional dimensions to the work of the campus minister which can be described. In describing the traditional dimensions, one must be aware that priorities differ in accord with one's theological posture and one's openness to progress and change within campus ministry. For some, therefore, primary roles are secondary and for others secondary roles

³⁸Earnshaw, op. cit., p. 32.

are primary. Then there are others who make no such distinction at all.

Teaching is a major responsibility of the campus minister. He is responsible for teaching classes in Bible and Religion, but aside from this kind of specialized teaching he also teaches by example and deportment. As a teacher, he is regarded as an educator communicating skills, knowledge and leadership. According to Geier's³⁹ study, the campus minister as teacher instructs persons who seek church membership. This responsibility, however, is not a responsibility which all churches expect for campus ministers to fulfill. For Baptists, according to Ambrose who quotes Averill, the campus minister's teaching responsibility is that of "Christian apologist, encouraging, facilitating, creating the encounter between faith and learning, and in the midst of that encounter making the Christian faith viable."⁴⁰ From a more ecumenical position Barker cites the teaching responsibility as a primary role because it involves the responsibility of "finding and teaching others of the laos to join with him in the ministry."⁴¹ Barker's position seems much more tenable as campus ministry moves away from a denominational to an ecumenical concern. Moreover, this kind of teaching responsibility enables the campus

³⁹Geier, op. cit., p. 28.

⁴⁰Ambrose, The Church in the University, p. 36.

⁴¹Barker, op. cit., p. 4.

minister and other teachers and students to discover a team relationship dedicated to the accomplishment of goals and tasks commensurate with the Church and the university.

Counseling is another area of responsibility incumbent upon the campus minister. This responsibility does not entail the professionalism which is normally associated with counselors. The campus minister is a professional counselor in matters pertaining to Christian faith. He may also be engaged in psychological counseling. As a general practitioner he counsels with all persons who unravel some of the twisted cords of their lives (except in situations where persons are not so introspective). In matters of Christian faith, he counsels by communicating and interpreting the faith of the Church to the university, and the university's stance to the Church. Again, the studies on campus ministry will reveal differences of interpretation in regard to the counseling responsibility. The traditional position adopted by most churches prior to theological reflections on the new ministry, encouraged the campus minister to counsel those who sought counsel and even recommended that campus ministers seek out those needing counsel. In brief, a priority was placed upon counseling faculty, students and administrative personnel. An indication of the priority given to the counseling responsibility by the traditionalists is the following excerpt: "He will have a special responsibility to be a counselor to the president, who sits behind the desk 'where the buck stops' and who in the moment of decision can be the loneliest

and neediest of counselees."⁴² The newer approach to counseling respects the knowledge of the campus minister in matters of faith, but strongly supports the idea that counseling services be a part of the institution's makeup. The counseling responsibility of the campus minister, therefore, is characterized by the recent school of thought as secondary (a la Barker). Nonetheless, it is significant to note that the campus minister, because of his theological competence, is gradually being used as a resource person to help better equip the professional counselors in their work.

Preaching and leading in worship represent another (combined) responsibility of the campus minister. This responsibility varies from institution to institution. In some institutions the campus minister, or chaplain as he is often called, is expected to preach every Sunday where Sunday worship services are conducted, except for the provisions made for guest preachers. In other institutions, he is expected to preach at least once every month. He is expected, on most campuses to officiate at formal religious services unless he delegates the responsibility to others. He is expected to administer the sacraments in institutions where the sacraments are given frequently. In some institutions, especially Church-related colleges, he is expected to offer, on practically all occasions, the invocation or benediction or both. As preacher and worship leader the campus minister proclaims the faith committed to the Church and attempts to

⁴² Ambrose, The Church in the University, p. 39.

provide the full meaning of koinonia insofar as the latter can be accomplished with a college congregation. When preaching, the campus minister is provided with the opportunity to make his case public regarding the viability of the Christian faith. More importantly, however, he is provided with the opportunity to expose and reveal his own commitments about the total intellectual and cultural context of learning from a theological perspective. As leader in worship he has the opportunity to help persons of the corporate Body of Christ to relate themselves to each other and to the common task of education and churchmanship. Geier⁴³ describes this combined responsibility as two separate duties, namely; priest and leader of worship and theological leader.

Administering-organizing is a fourth responsibility of the campus minister. As administrator, he is "keeper of a relic, the curator of an ancient tradition."⁴⁴ This is to affirm that from the beginning the campus minister has been designated as the "keeper of the spirit", and as such he has been charged with the mechanical responsibility, except for the discretions of Presidents, to supervise all matters pertaining to the spiritual. He schedules guest preachers, serves as ex-officio member and sometimes as chairman of Religious Activities Committees, plans the calendar of religious activities

⁴³Geier, op. cit., p. 28.

⁴⁴John D. Cannon, "The Roles and Responsibilities Of a University Chaplain," in Welsh, op. cit., p. 35.

and/or sanctions plans presented to him. In most institutions he is a member of the Administrative Council and the liaison person for the college in planning religious activities with the community. As organizer, he comes closest to functioning in the capacity which makes his ministry, in the traditional sense, more meaningful. He plans retreats, initiates study groups, works with student religious organizations, plans forums and discussions on contemporary issues, provides leadership and guidance for special service and volunteer projects on the campus and in the community, leads in the preparation of students for national conference participation, and organizes for college and community conversation beyond the physical confines of the campus. As administrator-organizer, he attests to that sense of personal fulfillment via his contact with students registered in Geier's study.

Recent reflections on the campus ministry of the sixties have resulted in responsibilities of the campus minister beyond the traditional dimensions of his work just described. These responsibilities, characteristic of the cultural ethos and secularity of our time, are spoken of in the following manner: enabler, critic-prophet, analyst, catalyst, convener, dialogue-enabler, resource broker, and responsible participant. The underlying assumption or model is that the campus minister must serve as responsible participant in any and every aspect of campus life where the process of humanization is operative, and that his very presence communicates his concern for cooperation and understanding between the Church and "world" (campus).

A brief description of these contemporary responsibilities will indicate the direction campus ministry is taking.

An enabler (dialogue-enabler), the campus minister provides for structured dialogue, on and off the campus, between the community citizenry and college, and between and among students, faculty, and administration in regard to policy, instruction, research, and the vital issues of our time.

As critic-prophet, the campus minister reminds the college of its obligation to be a true college called by God to serve the world. He also reminds the college of the real meaning of freedom essential for the implementation of the Church's mission in the midst of academia. Students and college are reminded of their obligation to search for truth and to be sensitively aware of the complex forces operative in a secular society to which their training must prepare them to speak to and act upon.

As analyst, the campus minister is a theologian and student of higher education examining the stated purposes of the college and how they are fulfilled in the light of his own commitment that God is at work in the midst of the educational process, and that the college is as much a part of God's order as the Church.

As catalyst, the campus minister is an agent initiating change together with other interested persons concerned about the forward progress of higher education and the necessity for the institution to continually invalidate worn out traditions and cliches which are irrelevant. As a change agent, he not only initiates change but seeks, with others, to find workable solutions.

As convener, the campus minister has the sensitivity and awareness for recognizing the significant issues for dialogue between and among the Church and the world; therefore, he makes personal contacts, establishes rapport, enlists and gathers persons within the academic community to share with him in the ministry of the Church to the world and in the obligation of "world" to the Church.

The term "resource broker" is a unique designation for the responsibility of the campus minister. It is used freely by Barker in his description of the minister in higher education.

Barker opines that the campus minister is a resource broker for the university, the Church, and the community. He assists in matching needs and resources. To the campus, the theological resource of the Christian faith is made available by him. To the Church, he identifies the needs for which the campus has resources (intellectual vigor and discipline). He brings together the resources of the campus and the Church for the sake of the community (resources for responding to such needs as peace, poverty, drop-outs, juvenile delinquency, and humanity).⁴⁵

As responsible participant, the campus minister is one who recognizes that he is not the authority (a know-it-all) but who is willing, even if he is unsure of what to say, to make himself available where dialogue does take place. When dialogue does take place, he participates as he tries to understand human freedom and responsibility with his colleagues. He believes with his heart, mind, presence, and participation that God can and does work even within the structures of the campus.

The campus minister, therefore, is not a statistical animal nor a spiritual barometer. He is a person commissioned by God with a mission to fulfill to and for the Church in an academic community where he must interpret the Christian faith where cross the crowded ways of life people are struggling amidst the complex forces which vie for their allegiances. He fulfills his mission as he engages in the traditional responsibilities outlined by the Church, and more relevantly as he responds out of his own being and conviction that

⁴⁵ Barker, op. cit., pp. 3-4.

humanization can only take place as Church and "world" (campus) confront each other.

New Shapes of Campus Ministry

Throughout the chapter references have been made to progress, renaissance, change, new ministry, et cetera. The indications point to a grave concern to make some revisions in the traditional form of campus ministry so that it may speak to the corresponding changes taking place in our culture. The revisions which have been proposed have theological, sociological, and psychological rationale. Changes have not been proposed because a nucleus of campus ministers request the need for change; rather, there has been an ecumenical concern that the ministry of the Church to the campus must speak to persisting needs in the light of realistic changes. Moreover, new shapes of campus ministry have been predicated upon motivations for reexamining and answering (1) the Church's responsibility, (2) the internal frame of reference of campus ministry, and (3) the changes in higher education.

Harry E. Smith, addressing delegates at the Pre-Synod Conference on Campus Christian Life in the spring of 1967 from the topic "Congregation and Campus", indicates that there are at least four crucial developments demanding a rethinking of the traditional view of campus ministry. He says they are; (1) The emergence of a new understanding of the Church - not as a place to go to escape from the world or a time to be spiritually recharged, but a rediscovery of the Biblical understanding of the Church as God's people in the world, (2) A

ministry of the laity - that is, the work of the Church in the world is the responsibility and function of all Christians in and around the campus, (3) A growing ecumenical sensitivity within the Church - that all Christians are part of the Body of Christ and engaged in a common ministry on campus, and (4) A growing recognition of the integrity of higher education.⁴⁶

Although Smith's analysis is correct and perhaps was most appropriate for the delegates who heard him, the realistic inquiry is, whether most local churches may have discerned the crucial developments which are taking place. My appraisal is that the developments are taking place in some Churches where campus ministers are present and whose ministry has inspired and penetrated the local church. My experience, even in the exploding sixties, has revealed that the local church, at large, is still hazy about what campus ministry is. By the same token, the universalization of higher education which is being propounded has not reached the local church with any significant force. Church members are aware of the tremendous growth of educational institutions and the numbers of students matriculating, but the impact of campus ministry on higher education is still dormant in the minds of many clergy and laity. I would suggest that the audience addressed by Smith was already committed, and that the bulk of the uncommitted were the ones who should have heard the address.

⁴⁶ Smith, op. cit., pp. 2-3.

Because there is a movement afoot toward a renewed understanding of the Church and the responsibility of its members to communicate with and participate in the "world", my experience dictates a renewed approach via the following: (1) Institutes with in-service pastors to discuss the renewed understanding of the Church, (2) Workshops to discern the nature of ministry, (3) Seminars with clergy and laity to examine their responsibilities as Christians in the "world", (4) Local church study groups to consider what is happening in higher education and what is the Church's responsibility, and (5) Informal discussion sessions with local pastors, campus clergy, faculty, administrative personnel, and students to understand what the campus ministry is and what their responsibilities are in this ministry.

These conversations and study groups could be held on the college campus or in the community. The point is, we do much arm-chair theologizing about what is happening within the Church and campus ministry from within our own theological cloisters and it never really filters down to people who must make our theological optimisms realities. Our theological wheels about the crucial developments in the Church and campus ministry are spinning rapidly but we are moving slowly because the masses cannot provide the necessary traction.

The more pronounced renewal, I would suggest, is taking place within campus ministry on the college campus. Tappan quotes Herluf M. Jensen, former executive secretary of the National Student Christian

Federation, in saying that the following represent developing trends in campus ministry:

1. a growing interest in serious efforts of study
2. a growing development of small group work
3. a growing interest among students in various forms of individual voluntary service
4. a developing trend toward greater corporate or team ministry efforts by the campus ministry staff
5. a rebirth of interest in social and political issues
6. a seemingly greater interest in ecumenical contacts and relations both on the campus and in inter-collegiate affairs
7. a growing willingness on the part of campus Christian staff to accept ecumenical responsibility and to exercise leadership in behalf of attaining greater knowledge and understanding of ecumenism.⁴⁷

Jensen's listing reflects the creative ferment present on the college campus. Most assuredly, the ferment may be attributed to the creative ingenuity of campus ministers who are dialogue-enablers and conveners. These persons have been able to relinquish the traditional "authority" heaped upon their vocational choices and have been able to involve the campus constituency in a meaningful ministry to the world of academia. Here again, however, we have a controlled environment influenced by creative persons. Only when the sense of mission has penetrated beyond the campus boundaries into the total community can it be said that campus ministry has fulfilled the total ministry of Jesus Christ to the world.

Geler's proposal for "A More Ideal Ministry", with a few reservations, indicates an effort at adaptability and flexibility in

⁴⁷ Tappan, op. cit., p. 3.

attempting to focus upon a functional community rather than a geographical (campus controlled) community. He suggests four forms of ministry, namely; congregation, chaplaincy, education, and engagement.⁴⁸

Geier's proposal focuses upon campus ministry as educational and thus provides the background for the third motivation, changes in higher education.

One of the most significant developments within higher education has been the acceptance of the validity of religion as an area of academic pursuit and the corresponding adjuncts and extensions which have emerged from this acceptance. Campus ministry, being one of these extensions, is becoming a "live" option on college campuses. Religious colonialism, with its emphasis upon piety, conversion and morality, has been seriously challenged as being a distortion of the real meaning of Christian community. In its place has come a realistic natural community which provides for democratic participation, free and open exchange of opposing ideas, and a life style more germane to the process of humanization. In brief, the secularity of our time and our religious colonialism have come face-to-face, and the fruits which have accrued have been for the healing of the nation. Campus ministry has found an inroad into higher education which it has never really had before because serious attempts are being made at effecting a ministry of the total academic community. The reasons

⁴⁸ Geier, op. cit., p. 32.

for the changes within higher education, according to Harry E. Smith,⁴⁹ are (1) the emergence of the academic community as a totality, (2) an increasing concern for academic excellence in higher education, (3) a growing pluralism, a heterogeneity and diversity in backgrounds and points of view, (4) an increasing interest in the teaching of religion on our campuses, (5) increasing hostility toward traditional religious structures, language, symbols, and organizational demands, (6) an impatience with and rejection of traditional authority structures at home and on campus, and (7) the increasing size of educational institutions and the diversity of course offerings.

Other reasons are also apparent in the changes taking place in higher education, especially as they relate to Church-related colleges. Church-related colleges have become aware that their task is much more than the mere training of ministers and teachers and the salvation of individuals. Salvation has changed to mission because of the fundamental conviction that the Church represents God's presence and concern for the world. An ecumenical concern rather than a parochial or monolithic concern is also present. Church-related colleges are becoming cognizant of the pluralistic makeup of the student body, and that the emphasis of campus ministry is upon sharing with, caring with, and being concerned about. Campus clergy, exclusive of the campus minister, are teaching and ministering across academic

⁴⁹Harry E. Smith, "The New Shapes of Campus Ministry" (Dallas, Texas), pp. 1-3.

disciplines rather than being confined to Religion and Philosophy. Religious sentiments and commitments are being overtly expressed in action rather than in words, and there is a genuine concern for the well-being of the whole person.

In addition, one of the most hopeful signs within higher education has been the endorsement by many main line Protestant denominations of a united approach to campus ministry. The creation of United Ministries in Higher Education (UMHE), an organization committed to a common campus ministry, is indicative of the changing structure in higher education. At least seven denominations (Disciples of Christ, Church of the Brethren, Evangelical United Brethren, Moravian Church in America, Presbyterian Church, U. S., United Church of Christ, United Presbyterian Church, U. S. A.) comprise this agency and indications are that The United Methodist Church, The Episcopal Church, and The American Baptists will soon become a part of this united effort. Lest we attribute all of the credit to the churches, we must be reminded that The World Student Christian Federation's emphasis upon the world wide mission of the Church, the creation of the University Christian Movement, The National Campus Ministry Association, and The Christian Faith and Higher Education Institute must be accorded significant niches in this united endeavor. The covenant to implement this united ministry is best expressed in one of the United Ministries in Higher Education documents quoted by Tappan.

We have agreed to work together to find the supporting structures, the manner of work as one body and the policy and strategy in which we can faithfully be involved in the ministry in higher education. We have agreed to exercise common

initiative rather than unilateral actions and to develop and direct united ministry through common administrative procedures.⁵⁰

Thus, the triple motivation for change in the Church, in campus ministry, and within higher education has resulted in new shapes and new forms of campus ministry. Many of the new shapes of campus ministry are experimental while others seem to be permanent. Underlying these new shapes, images, and forms are the clear-cut notions and motions that there is a new kind of authority which undergirds this ministry, new models, new places, and new faces. Harry Smith notes five shapes which campus ministry is now taking. They are as follows:

1. Campus ministry is being described as presence, a "being there", where the action is.
2. Campus ministry is described in terms of "celebration".
3. Campus ministry is functioning as "responsible critic" within the academic community.
4. Campus ministry is being thought of more and more as "interpretation of higher education to the churches".
5. Campus ministry is taking the shape of "ecumenical dialogue".⁵¹

Ambrose chooses to call the new shapes, new characteristics and utilizes "presence" (a la Smith) as his first characteristic. In addition to "presence", he emphasizes ministering within the total university, the development of the concept of total ministry, and the call to minister with and not to the academic community. He also suggests an expansion of the new campus ministry into what he calls the Wider Ministry to industry, research, an overseas ministry,

⁵⁰Tappan, op. cit., p. 6.

⁵¹Smith, "The New Shape..."pp.3-5.

Christian faith and Higher Education Centers, and the urban cities.⁵²

These emphases upon "newness" are commensurate with the new and necessary theological reflections discussed earlier in the chapter, for new wine cannot be placed in old wineskins without the latter bursting. These new theological reflections have established a new kind of authority for ministry. The authority is no longer vested in one man, the campus minister, but rather in a team of ministers across academic disciplines and Church denominations by a genuine recognition of love as the instrumentality through which concrete action can be performed. Moreover, these new reflections undercut the traditional program and building-centered ministry and undergird the new ministry with a theological relevance which calls our total ministry into account before God who is experienced in the Church and on the campus. They also call us from being mere "traditional followers" to co-creators with God. This means that the new shapes of campus ministry seem to be moving toward what the Working Paper of the National Campus Ministry Association⁵³ calls "Pertinent Design". Perhaps a better caption for it would be a "Working Model for Campus Ministry". Such a model envisions the new ministry as relating human values to academic disciplines, as a task force of resource persons (extensions of God) leavening and civilizing college campuses, as a study of higher education, and as celebrating community.

⁵²Ambrose, The Church in the University, pp. 68-78.

⁵³National Campus Ministry Association Consultation, "Prelude to the University" (May 1967), pp. 23-24.

Whatever else may be apparent in the new shapes of campus ministry which are emerging, we must recognize them for their worth. They do indicate that the pendulum has swung from an institutional ministry shackled by programming which has never really gotten off of paper, to a dialogical action-centered awareness ministry which does not absolutize any one form or shape, but gives its whole-hearted endorsement to persons who are struggling to restore personhood to the individual. These persons are clergy, teachers, and students who are willing to act upon the truth as they see it by transmitting their very lives to each other because they have become aware of the "presence" and have dedicated themselves to incarnating the truth from their own limited perspectives for the edification of the academic community of which they are a part.

Implications of Campus Ministry for the Culturally Deprived Negro College Student

This chapter thus far has shown the relationship of campus ministry to the Church, described the general prospectus on this ministry, analyzed its origin and development, its description and purpose, the theological and/or biblical foundations for its existence, defined the campus minister and his responsibilities, and introduced some new shapes which campus ministry has taken in the sixties. All indices being considered, the nature and development of campus ministry described needs to be reinterpreted for the culturally deprived Negro college student matriculating at the average predominantly Negro college. This is by no means an admission that the

situation is bleak and hopeless. On the contrary, there is resident within these students an overwhelming desire to understand the nature of campus ministry and their participation in it. It is the contention of this investigation that many of the aspects of campus ministry already described can be meaningful for these students. Nonetheless, we must look at the facts as they really are.

Campus ministry in its traditional form and in the emergence of new forms is the creation of the "White Church" and the "White College" and/or "University". Its program, activities, emphases, and conversations have been geared to "white middle class" church members and students. Whatever guilt feelings we may have, the segregation and deprivation within the Christian Church have been the root causes for the exclusion of Negro thinking and participation in campus ministry. Token invitations have been extended to Negro Church members, students, and campus ministers to participate in planning, in conversation, and in attendance at conferences where campus ministry has been explored. Nonetheless, the ideas discussed and participated in have centered around the "bag" of the White Church and White College constituency. The needs prescribed by many of the scholarly and erudite treatises on campus ministry have been germane for the white culture, but more often than not, the needs have not been the same needs which confront Negro culture and life. I would venture to suggest that the most perplexing issue which confronts campus ministry to Negro culturally deprived college students, Negro church members, and Negro culture at large is the prevailing assumption that Negroes

have the same kinds of needs to be met as their white contemporaries. This is a gross misconception.

On the other hand, it must be remembered that the Negro Church, the bulwark of Negro life and culture, has lagged farther behind any other institution in its concern for higher education. It follows, logically, therefore, that its conception of campus ministry has been almost nil. Any kind of survey taken to ascertain what the Negro church has done in terms of campus ministry would reflect almost total negligence. Moreover, the majority of the men who serve in predominantly Negro church-related colleges as campus ministers and/or deans of chapels are appointed as a result of some Board of Education under the auspices of a mainline white Protestant denomination. Their functions, with the exception of a few creative ideas of their own and suggestions from college presidents with creative imagination, are in accord with the policy-making and programs of these denominations. Therefore, whatever kind of campus ministry is present is planned by "whites" and implemented according to "white" standards by Negro campus ministers.

Theological seminaries and Divinity schools must also assume some responsibility for the negligence of campus ministry in higher education among predominantly Negro church-related colleges. Seminaries and Divinity schools have, for the most part, trained their students for the parish ministry to the neglect of the teaching ministry. Therefore, Negro students as well as white students, have been influenced by curriculum planning to look upon the teaching ministry and campus ministry as being subsidiary to the pastoral

ministry. The sparse information received and the inadequacy of the experiences engaged in for the teaching and campus ministries perpetuate these subsidiary positions; and since for potential Negro pastors the parish ministry is just about all he knows, he accepts this theological influence and becomes concerned with the teaching and campus ministries only out of necessity. When he does refer to his seminary notes on Christian and/or Religious Education, they are still the notes of his white seminary professor.

Another reality which must be faced when we talk about the implications of campus ministry with the predominantly Negro college constituency is the lack of the knowledge regarding the meaning of ministry. Ministry as conceived by most Negro college constituencies is interpreted as those religious and/or pastoral services rendered by the local parish minister or by clergy on the campus in departments of Religion and other departments. Students, other faculty, staff, and administrative personnel conceive of ministry as a function belonging to the ordained clergy. Typical illustrations are observable when eight times out of ten the ordained clergy are requested to offer invocations, benedictions and to serve on committees dealing with religious services and activities. This lack of knowledge about the meaning of ministry may be traced to inadequate local church teaching on ministry. Therefore, the new shape of ministry which emphasizes a total ministry can be workable but lacks much to be desired on these campuses until an adequate meaning of ministry is understood.

In the light of these realities, we must ask again, can campus ministry as interpreted thus far be meaningful to these students. A

positive reply would necessitate additional revisions for this peculiar constituency.

This investigator's experience would dictate the recognition that the cultural deprivation and impoverishments which characterize many of these students render them incapable of digesting the meaning of campus ministry and their participation in it as proposed in the suave and sophisticated terminology of main line Protestant denominations and white middle class institutions. Also, the new terminology characteristic of the new shapes of campus ministry such as "presence", model, dialogue-enabler, convener, cope, responsible critic, engagement, analyst, catalyst, et cetera must be examined and interpreted for this special constituency, for the new terminology does have merit and meaning because it speaks their language and meets some of their basic needs. It is surprising that many of these students are already engaged in campus ministry even though they have little knowledge that this is what they are doing.

Predominantly Negro church-related colleges have the unique and distinct opportunity for the creation of campus ministry which meets the needs of their students because most of their students have been reared in Christian homes, and need only to have their Christian teaching diluted of its rigidity and channeled into responsible participation. Campus ministers in predominantly Negro church-related colleges need to come out of their pseudo ivory tower cloisters and down to the arena where the action is, i.e., with people and not with programs. They need to establish rapport across academic

disciplines with their colleagues and become resource persons on a community (academic) team committed to the real ministry of bridging the cultural, educational and religious gaps of the students who have been entrusted to their charge. In the next chapter the enormity of such a ministry becomes apparent as the investigation focuses upon the nature, causes, and affects of years of deprivation.

CHAPTER IV

BISHOP COLLEGE: A CASE FOR THE CULTURALLY DEPRIVED

The preceding chapter in this investigation concluded on the note that the traditional form of campus ministry, as perceived, lacks much to be desired for ministering with the culturally deprived Negro college student matriculating at the average predominantly Negro church-related college, and that the new forms of campus ministry do have considerable merit if the new terminology and working models can be examined and interpreted for these young people. The enormity of the challenge which confronts dedicated and committed campus ministers as they seek to bridge the gaps caused by deprivation was also highlighted.

Cultural deprivation in any form inhibits the mature development of human beings and stymies their potential for growth as whole persons. The concern about cultural deprivation over the past ten years is an indication of its presence among us. Moreover, the projects, programs, and endeavors initiated on behalf of the culturally deprived represent our attempts to do something about it.

This chapter of the investigation addresses itself to a classic example of cultural deprivation and its affects upon Negro college students at a predominantly Negro church-related college in the Southwest. The chapter will focus upon deprivations to illustrate why a special approach to campus ministry is imperative with these young people.

Aside from the normal publications, most of the materials and data used in this segment of the investigation will be empirical. The data are supplied by personnel working with these students, special reports from service and academic offices, institutional self study data, catalog statements, reports submitted to supporting agencies and the extended experience of the investigator on the campus of Bishop College.

The issues which shall be focused upon are as follows: (1) a history and description of Bishop College, (2) the nature of deprivation and its underlying causes, (3) the culturally deprived in this study and their institution, and (4) the types of deprivation and their affects.

A History and Description of Bishop College

Bishop College is a predominantly Negro church-related institution founded in Marshall, Texas in 1881 by a group of illiterate ex-slaves and a group of missionaries from the Home Mission Society of the Northern Baptist Convention (now the American Baptist Convention) as a liberal arts college. During the early years it provided educational opportunity for children and adults from the kindergarten through the undergraduate years. In 1886 under its first president, S. W. Culver, the college was chartered as Bishop Baptist College and the academic program geared to prepare teachers, preachers, and to provide pre-professional training for lawyers, physicians, and dentists. The chief benefactors in the early years were northern philanthropists such as Colonel Nathan Bishop (for whom the college

was named), Rufus C. Burleson, W. A. Cauldwell, N. Wolverton, S. W. Marston, and others. The first six presidents were white. In 1929 Dr. Joseph J. Rhoads, a native of Marshall and alumnus of the college, was elected as the seventh president and the first Negro president. Under his administration the high school department was discontinued and the college was given unconditional rank as a senior college by the Texas State Board of Education. It also became one of two Negro colleges west of the Mississippi to be rated at that time by the Southern Association of Colleges and Schools.¹

Under President Rhoads' administration the college was approved by the Southern Association of Colleges and Schools in 1947, and the same year a junior college branch was established in Dallas, Texas and a graduate program leading to the Master of Education degree. President Rhoads was instrumental in organizing the Lacy Kirk Williams Ministers' Institute (1931), which has become known nationally as one of America's largest short-term training centers for in-service ministers and lay church leaders, and in registering the college for membership in the United Negro College Fund, Incorporated (1944). Following a siege of illness which incapacitated President Rhoads, Dr. Earl L. Harrison, minister in the Shiloh Baptist Church, Washington, D. C. and member of the board of trustees, was named interim president. Upon President Rhoads' retirement, Dr. Harrison assumed full responsibility of the office but declined appointment.

¹Bishop College Catalog, 1966-67, p. 74.

During his tenure, he realigned the college with the Baptist Missionary and Educational Convention of Texas and restored its academic rating.²

The preceding description of the historical development of Bishop College represents the first segment in its development. The second segment begins with the administration of Dr. Milton K. Curry, Jr., the ninth and present president of the college who was elected by the board of trustees in December, 1951 and assumed office on March 1, 1952.

In 1956 the board of trustees approved the move of the college from Marshall, Texas to Dallas, Texas upon the receipt of support from Dr. F. D. Patterson, then president of the United Negro College Fund, Incorporated, and the efforts of Dr. Fred M. Lange, then executive vice-president of the Dallas Community Chest, who interceded with the Hoblitzelle Foundation for the land. A financial campaign was launched in Dallas under the skillful leadership and direction of Mr. Carr P. Collins, Sr., Chairman of the Development Committee, with assistance from the Baptist Missionary and Educational Convention of Texas and the American Baptist Convention's program of Christian Higher Education Challenge under the directions of Dr. Ernest C. Estell, Sr. and Dr. Ronald V. Wells, respectively. A ground-breaking ceremony took place on October 13, 1960.³

²Ibid., p. 25.

³Ibid.

In September, 1961 the college began its operation on a new campus with seven buildings. Six of the buildings were new and the seventh was renovated. At present, there are twenty buildings with four more about to be released from the drawing board, according to Wesley Hayes, Superintendent of Buildings and Grounds.

Bishop College is located approximately eight miles south of downtown Dallas and is situated on a campus of 387 acres in the midst of a residential area which has grown rapidly over the past ten years. Since the college has moved to Dallas and because of the direction and creative leadership of Dr. Curry and the corps of dedicated people who make up his staff, a number of accomplishments have taken place. The following excerpt from the Bishop College catalog indicates its ratings and affiliations.

Bishop College's program is consistent with the institution's high academic, social, ethical, and religious standards. Bishop is recognized by educational authorities as standing in the very front rank of colleges in the Southwest. The College has gained national recognition for its program of citizenship training and community service.

The institution is accredited by the Association of Texas Colleges and Universities and the Southern Association of Colleges and Schools. The teacher education program at the college is approved by the Texas Education Agency. The college meets all the pre-medical requirements of the American Medical Association. Its graduates are admitted to the graduate and professional schools of American Universities which require the Bachelor of Arts degree, or its equivalent, for admission.

Bishop College is accredited by the American Association of Colleges for Teacher Education, the Association of American Colleges, American Association of Collegiate Registrars and Admission Officers, American Council on Education, National Association of Collegiate Deans and Registrars, the Board of Education of the American Baptist Convention, the Baptist

Missionary and Educational Convention of Texas, the Baptist General Convention of Texas, the United Negro College Fund, Inc., the Inter-University Council of the Dallas-Fort Worth Metropolitan area, and The Association for Graduate Education and Research, and the Texas Association of Developing Colleges.⁴

The graduate program in education has been eliminated so that maximum efforts can be channeled into strengthening the quality of the undergraduate program. Cooperative programs with a dozen or more private and public supported institutions in the Dallas-Fort Worth area have helped to enrich and extend course offerings in several fields. Other cooperative endeavors include Bishop's alignment and membership in the Dallas-Fort Worth Metropolitan University Council, The Texas Association of Developing Colleges, "a consortium of six private colleges and universities committed to improving the quality of undergraduate education, reducing unnecessary duplication of course offerings, and promoting cooperation among the participating institutions;"⁵ and cooperative academic programs with the Southwest Center for Advanced Studies, University of San Francisco, the University of Dallas, Southern Methodist University, University of Rochester, Baylor University Nursing School, Austin and Stephens Colleges, University of California at Berkeley, Pacific University, North Texas State University, and Southwestern Medical School of the University of Texas which lead to several cooperative majors such as art, accounting, engineering, geology, physics, and nursing. Domestic Exchange Programs

⁴Ibid., p. 23.

⁵Ibid., p. 25.

(faculty and students) are conducted with all of the aforementioned institutions and an International Exchange Program with the University of Nice in France.

Commensurate with its ratings, affiliations, and cooperative endeavors, Bishop College has been faithful to its purpose as quoted in chapter two, and to its Christian heritage. "It embraces the mind and spirit of the university, and the fellowship, cultural services, and values of the small Christian college. It is non-sectarian and interracial in its selection of students, faculty and staff."⁶

The board of trustees is composed of twenty-six (26) members and also is non-sectarian and interracial. There are six (6) members each representing the American Baptist Convention and the Baptist General Convention of Texas, twelve (12) members representing the Baptist Missionary and Educational Convention of Texas (Negro), and two (2) members at large representing the Oklahoma Baptist State Convention (Negro). These church bodies supply in some measure, the financial support for the institution. The greatest single financial support, however, comes from the United Negro College Fund, Incorporated, which is "a federation of independent, accredited colleges and universities located in the South. Founded in 1944, it pioneered cooperative fund raising for higher education in America."⁷ Financially, Bishop College

⁶Ibid., p. 26.

⁷"The Private Negro College" (New York: United Negro College Fund, Incorporated, 1961), p. 14.

now operates in the "black", a position of financial distinction which is not enjoyed by many colleges of its size, constituency, and circumstances. The continued growth and quality of education offered by Bishop College have stimulated its alumni and other philanthropic foundations and individuals to make sizable financial contributions to the college.

According to a summary budget report submitted by C. L. Corzine,⁸ the Business Manager, on October 10, 1968 to the President and board of trustees, the following figures were budgeted for the period June 1, 1968 to May 31, 1969 with a comparable listing for the period June 1, 1967 to May 31, 1968:

Category of Expenses	1968-69	1967-68
Education-General Administration	\$2,968,141	\$2,436,541
Auxiliary Enterprises	867,931	856,395
Student Aid (Federal and College)	1,814,090	1,549,818
Student Loans	864,500	718,000
GRAND TOTALS	\$6,514,662	\$5,560,754

The budget figures above are significant in that approximately forty percent (40%) of the total budget for the academic year 1968-69 is allocated for student aid and student loans which is indicative of the financial strait of the students and their parents.

Of equal importance as finance is the faculty and quality of the faculty for any institution. The report submitted from the office of

⁸"Summary of Budget by Category - Expenses from June 1, 1968 to May 31, 1969" (Submitted on October 10, 1968 and released by C. L. Corzine, Business Manager).

the Academic Dean, Dr. Charles L. Knight, to the President for inclusion in the yearly report to the United Negro College Fund, Incorporated, indicated that as of November 6, 1968 there were one hundred and fifteen (115) full-time faculty members and twelve (12) part-time faculty members. Of this number, thirty-three (33) full-time faculty persons had the earned doctorate and seven (7) of the part-time members had the earned doctorate. Also, the report reveals that there are sixty (60) full-time faculty members who have one or more years of study above the Masters degree and five (5) part-time faculty members in the same category. Out of a combined total of one hundred and twenty-seven (127) faculty members, forty-two (42) are white.⁹ It is also interesting to note from the College catalog and information supplied from the Academic Dean's office, that seventy-one (71) faculty members out of a total of one hundred and fifteen (115) for the academic year 1968-69 earned their first baccalaureate degree from Negro institutions. Other Negro institutions like Bishop could register the same kind of statistic for their faculties, which is a concrete indication of the importance and continuing importance of Negro institutions in higher education in America.

The range of preparation on the part of the faculty is indicated by the academic divisions and the academic departments, especially the latter. The Bishop College catalog for 1966-67 with

⁹"United Negro College Fund Annual Report from Bishop College - Dallas, Texas for 1967-68" (Submitted on November 6, 1968 and released by Dr. M. K. Curry, Jr., President), p. 14.

announcements for 1967-69 lists fifteen (15) departments with an additional department having been added in Art for the fall semester 1968.¹⁰

Without reservation Bishop College, recognizing its inadequacies and the improvements which need to be made, proudly considers itself near the forefront in higher education. Recent educational developments such as the Summer Enrichment Program and The Thirteen College Curriculum Development Program (mentioned in chapter two), the development of new majors, a proposed major in computer science (to be available in 1970), a supplementary reading program for freshmen who read below 12.7; college-community projects such as workshops in Human Relations for elementary, secondary, and administrative personnel; forums sponsored in cooperation with the Dallas Chapter of United Nations, special concerts sponsored with the Dallas Symphony Orchestra and other professional organizations and groups, college-state Parent Teachers Association Leadership Institutes, a Sociology Department sponsored Leadership Training Institute for the South Dallas Community Organizations involved in War on Poverty Programs, Tutorial service for all students of all grade levels in neighboring public schools, and proposed closed circuit television instruction in engineering, mathematics, physics, and geology; tele-lecture series, computer programming (1968-69) -- all are indications of Bishop's involvement in higher education.

¹⁰"Index", Bishop College Catalog, 1967-68 (Spring 1968), 176.

The basic premise, therefore, upon which Bishop College operates is that it must strive to provide its students with the highest quality of education possible and to even move beyond to do twice or three times as much for its students in order to close the gap brought about by deprivations which have crippled many of the students who enter its portals.

The Nature of Deprivation and its Underlying Causes

Deprivation of any description is unethical by any standard because it undercuts the full humanity of a person. It helps to diminish the integrity, goodness and worth of a human being. Creation has affirmed that we have been formed as whole human beings capable of nurturing that wholeness and having the propensity for self-actualization because we have been endowed with something inherent by our Creator. The whole-making principle which should undergird life, however, has disintegrated and today's world has become fragmented. With the fragmentation of our world has come a subsequent fragmentation of human life. Paul Tillich¹¹ would intimate that we have become estranged from the Ground of Being or the Power of Being and therefore have stymied the reuniting or healing process.

Our thought patterns, our actions, and our decisions have been caught up in what we describe as an age of unreason, an age of revolt,

¹¹ Robert C. Johnson, "Paul Tillich," in George L. Hunt (ed.), Ten Makers of Modern Protestant Thought (New York: Association Press, 1958), pp. 93-96.

and an age of anxiety. We are circumscribed by revolt, caught up in scientific and technological advance, forced into the vicious process of secularization and depersonalization of human life, and forged into a "specialization of work" philosophy. The result is a world full of neurotic personalities whose distorted constructs help to perpetuate a highly competitive and impersonal culture which often forgets about the value of human personalities and human relations.

Out of this kind of context has emerged a cultural life style with emphasis upon "middle class" values as the index for active and full acceptance and participation in life. Immediately, this suggests that multitudes of people will be excluded from full and active participation in the mainstream of the American way of life because the system has already been rigged against them. These human beings comprise the deprived segment of our culture. This investigation has already described them as the minorities of our land; the Puerto Ricans, Negroes, Mexican Americans, Indians, "poor whites", young people, senior citizens, the unskilled, the migrants, displaced farm workers, et cetera (See chapter I -- Definition of the culturally deprived).

Deprivation may be attributed to a number of causal factors. This investigation focuses upon four (4) of these causes, namely: (1) lack of concern, (2) anxiety, (3) prejudice, and (4) the failure of the middle class to recognize its deprivation.

Lack of concern. As human beings we are prone not to be too concerned about others outside of familial and marital ties, and

therefore go on living almost to the point where others do not matter; or human beings who have achieved some measure of success (particularly material) tend to perpetuate their achievements at the expense of others. They live a "dog eat dog" existence and seemingly have no compunction about it. Michael Harrington, in a penetrating and poignant analysis, underscores a dichotomy which adequately describes the lack of concern which leads to deprivation. He describes the lot of the minority (disadvantaged) peoples of our land and the lack of concern on the part of what he calls the "familiar America". He says,

There is the familiar America. It is celebrated in speeches and advertised on television and in the magazines. Its basic theory is that basic human needs are relative. It is a matter of living decently amid luxury and with social sophistication.¹²

Harrington's declaration is an excellent example of the dichotomy which exists in our culture with the emphasis upon middle class values. The "familiar America" about whom Harrington speaks represents the majority of us who want to live amid luxury and with social sophistication, and those of us who are "status seekers" and "ladder climbers". But whether we want to accept the fact or not, in contrast, Harrington describes those who are the victims of the "familiar America". They are the deprived. These people, the minorities and disadvantaged, of whatever brand, belong to "The Other America."¹³ This is the America which most of us would want to forget

¹²Michael Harrington, The Other America (New York: Macmillan, 1962), pp. 1-2.

¹³Ibid., pp. 3-14.

and/or ignore. The fact that many of us do ignore those who belong to "The Other America" intensifies our lack of concern. Consciously or unconsciously, the principle of rejection is set in motion. The deprived, the rejects, and/or displaced persons in our society become the object of rejection by our more affluent America. They are the rejected, while the members of affluent America become the instruments through whom rejection is implemented. The latter are the rejectors. It is this combined syndrome of the "rejectors" and the "rejected" which perpetuates the lack of concern and subsequent deprivation.

Anxiety. For the lack of a better term, anxiety represents a psychological cause of deprivation which is inherent in the basic nature of man. Why does man take advantage of and deprive his brother of what is, by Creation, rightfully his also? It is obvious that man could not accept the basic descriptions of "rational" and "material" given to him centuries ago by the Greeks, and found it difficult to visualize himself primarily as an emotional man driven by vitalities, drives and his own will especially when the philosopher Nietzsche implies that his basic biological drive was determined by his will to power. Deprivation, therefore, is prompted by a basic bewilderment and insecurity of man to ascertain who he is and what are his powers. The inner contradictions and tensions within, coupled with the deep-seated anxieties about which Paul spoke when he described the inner conflict of each of us in Romans 7:24-34 are conclusive evidences that we really need to find ourselves.

Paul Tournier is probably correct when he implies that there is in modern man a muffled discontent with himself, a distress of which he is not quite sure. He poses both as innocent man and as accuser. Basically, this is man's anxiety. More explicitly, Tournier says,

May it not be, then, that modern man too is suffering from an unconscious inner conflict; that he too is unconscious of his real problem? Does he not wish constantly to augment his power, develop his techniques, regiment the individual in order to increase his production, without putting an end to his anxiety, because his true problem lies elsewhere?¹⁴

Is it no wonder then that we have reservations about giving up or ever sharing of what we have with the deprived for fear that they will not only want the microcosm (a piece of our culture) but the macrocosm (the world)?

Prejudice. Much to the chagrin of many contemporary writers, deprivation goes beyond the kind of prejudice which is usually associated with racial connotations. This, however, is not to presuppose that prejudice and racial tension do not produce deprivation. On the contrary they do, but not exclusively. Prejudice is also a form of anxiety but it has other accompanying characteristics. The early and extensive treatment of prejudice by the late Gordon Allport reminds us of the universality of prejudice.

¹⁴ Paul Tournier, The Whole Person in a Broken World (New York: Harper & Brothers, 1964), p. 10.

By way of definition, Allport¹⁵ suggests that prejudice may be a judgment based on prior decisions and experiences, a premature or hasty judgment, or an attitude (favorable or unfavorable) that may accompany prejudgment.

In addition, prejudice may have a positive and a negative connotation. Normally we perceive prejudice as a negative attitude. Most assuredly, it does seem that it tends to be negative. Closer scrutiny, however, reveals that there is gross ignorance among all of us in recognizing how prejudiced we are. Negroes quite adamantly will assert that white people are filled with prejudice, and I think we would concur. By the same token, however, Negroes are filled with as much prejudice as white people. The Negro complaint is lodged against "whites" because of the accumulative years of being denied the right to be human. At the same time, however, Negroes express prejudice toward other Negroes, but the prejudice expressed is not toward a people so much as it is toward a system (white) which has persuaded some Negroes to accept its middle class values. The result is that deprivation is created by a "black-white" attitudinal thrust for power at the expense of those who have no power. Prior decisions and premature judgment are quite in evidence. Attitudes, however, characterize most of our prejudice and once they have become jelled in our life styles, prejudice is difficult to eradicate.

¹⁵Gordon Allport, The Nature of Prejudice (Boston: Beacon Press, 1954), pp. 6-9.

Middle class ignorance of its deprivation. Inextricably tied into man's inability to understand himself, who he is, and to reconcile his inner conflicts, is his failure to comprehend that deprivation is two-way. The deprived are denied access to full humanity, and this is readily discernible; but what is not so easily discerned is that the more affluent people in our culture are also denied the opportunity to know what it means to be deprived. Many of the affluent members of our society have never tasted the flavor of deprivation. Many have never visited the ghettos, have never known what it is to be on the welfare rolls, to live in substandard housing, to eat non-nutritive meals, to settle for any kind of employment available. It is no wonder then that they look upon the deprived as wards of the States, parasites of society and feel no pain. From their vantage points the deprived are asking for "handouts" and government programs to upgrade their lots and restore dignity and respect which are seen as infringements on their prosperity. The shock treatment which many middle class people experience when visiting the ghettos is unmistakable evidence that they do live in another world. But what is perhaps more shocking to our middle class constituents is to see the ghetto dwellers rise from their squalor to take their places in the sun. There is the need for the rejectors to experience some sort of deprivation in order that consciences may be pricked and a significant void in their lives filled if they are to understand that they are their brother's brother and their brother's keeper.

In summary, then, the lack of concern for persons, anxiety about who we are and our inability to resolve our inner conflicts, prejudice, and the lack of understanding that deprivation is two-way, are causal factors which foster and perpetuate deprivation.

The Culturally Deprived in this Study and Their Institution

The phrase "culturally deprived" has received more recognition recently than at any other point in the history of America; so much so that it has joined other significant clichés as "cycle of poverty" and "culture poverty". This increased recognition, it seems, may be attributed to a matter of American conscience especially since we pride ourselves in espousing a democratic philosophy of life. It is also a reflection of our inner conflicts and guilt and eases our consciences by lumping all minorities into one classification. In a real sense, however, cultural deprivation has been given a crisis priority because of its implications for the whole of man's existence. It has been apparent that educational deprivation has initiated our concern for the culturally deprived, but the heart of the matter is that any kind of deprivation has implications for emotional health, socialization, conscience formation, family stability, economic status, responsible decision-making, and religious maturity. The latter represent the multi-faceted context which cultural deprivation affects. The young people about whom this section investigates need to be made creatively aware that they can become whole persons and not just efficient and employed cogs in the economic complex. Severe retardation or deprivation of any sort has its affect upon intellectual stimulation,

psychogenic factors, social adaptability, responsible parenthood, and mature Christian commitments and understanding.

Who are these young people? These young people, the culturally deprived, are red-blooded Americans (with few exceptions) who because of compounded denials have been thwarted in the development of their potentials and wholesome mature selfhood. They are students, predominantly Negro college students, many of whom are capable of matriculating successfully at superior undergraduate and graduate schools. They are young people who have a unique heritage which cannot be soft pedaled by superficial attempts at integration and acculturation. They are students who desire full participation in the mainstream of American life.

The Registrar's office¹⁶ at Bishop College supplies the following statistical data about the students at Bishop College for the academic year 1967-68 (exclusive of Summer School 1968) and for the fall semester 1968: Enrollment: (Fall, 1967 - 1,598; Spring, 1968 - 1,523; Fall, 1968 - 1,785), Number of white students: (Fall, 1967 and Spring, 1968 - 25; Fall, 1968 - 33), Geographical distribution: (1967-68 - 31 states and 6 foreign countries; Fall, 1968 - 35 states and 7 foreign countries), and Foreign students: (1967-68 - 49; Fall, 1968 - 57). The church affiliations for these students were only available

¹⁶"Summary Enrollment Report from the Office of the Registrar at Bishop College - Dallas, Texas for 1967-68 and the Fall semester 1968" (Submitted on April 12, 1968 and released by J. D. Hurd and Annie Kathryn White).

for the Fall semester, 1968 because there were too many students who failed to fill in this item on their registration cards. The Fall semester, 1968 figures indicate nineteen (19) denominations and one hundred and forty-eight (148) students registering "No Preference".

Aside from the statistical data supplied by the Registrar's office, there are other data which describe these students and their deprivation. They are students, many of whom come from poor income families bordering on poverty; inadequate high schools (so-called separate but equal) deprived of funds for educational improvement, from rural farm areas circumscribing and constricting cultural development and exposure, from conservative and fundamental Churches and clergy where no real attempt is made to make the Christian faith relevant to contemporary life; codes of morality which run the gamut from puritanical endorsement to an extreme permissiveness, matriarchal families, from family units where polygamy and "common law" marriages are prevalent; and numerous other inconsistencies when compared with the indices for normal development of mature selfhood. These young people constitute the student body of Bishop College - Dallas, Texas, a predominantly Negro church-related institution committed to the training of these young people for a realizable life style.

With these deprivation factors in mind, many educators, Christian and secular, have questioned the validity of the existence and future use of such predominantly Negro colleges and universities which have the responsibility of training these young people and bridging the educational and cultural gaps.

Earl J. McGrath is not as pessimistic as others and he gives us a general picture of the predominantly Negro colleges and their students which is valid for the culturally deprived college student in this investigation. He says:

In many features of institutional life (in predominantly Negro colleges) the averages fall below those for the colleges and universities at large...There is abundant evidence that the public mind and conscience have been aroused to the absolute necessity of improving educational opportunities of Negro youth...On any measure of faculty competence, library facilities, salaries, physical equipment and a host of other characteristics, the predominantly Negro institutions run the entire gamut from the highest to the lowest.¹⁷

McGrath and his colleagues, who are concerned about these students, perceive that these young people, if given half a chance, can become responsible and productive citizens. These educators go on to concur that a few million dollars will not eliminate the weaknesses of these institutions nor its students; rather several hundred million dollars over the next five or ten years will help the institutions to merely keep pace with the needs of their present enrollments and their potential students and the unprecedented advancement in higher education. Amounts which fall short of this figure will result in continuing restrictions nearly as demeaning and privational as segregation itself. It is this investigator's contention that the lack of funds has made many educators look with askance upon the future of such colleges; moreover, the lack of funds seems to be one of the undercurrents in the issue raised by Paul H. Sherry in The Christian

¹⁷Earl J. McGrath, The Predominantly Negro Colleges and Universities in Transition (New York: Teachers College, Columbia University, 1965), pp. vi-vii.

Century (October 4, 1967) under the title "Church or College: Either, But Not Both" in which he claims that "our pluralistic society needs leaders who are fitted to act responsibly, not to perpetuate a single ideology."¹⁸

Whatever the consensus of opinion may be the stark fact remains that the more we progress toward open and free education, be it via the use of political power or social pressure, the closer we come to dealing adequately and effectively with the rest of the privations because educational opportunities are necessary before comparable advances can be made in employment, socialization, mature selfhood, and a mature understanding of the Christian faith.

Education gives strength to the entire movement for equal opportunities...except at the top most level of excellence represented by a few celebrated institutions, the Negro institutions run the entire gamut of quality within American higher education.¹⁹

This affirmative philosophy of American higher education corroborates the philosophy that "Education must develop a person physically, mentally, and spiritually."²⁰ If there is no understanding of these basic needs as being tantamount to an integrating life purpose education is not likely to produce wholesome characters and useful

¹⁸Paul H. Sherry, "Church or College: Either, But Not Both," Christian Century LXXXIX: 40 (October 4, 1967), 1247.

¹⁹McGrath, op. cit., pp. 2-10.

²⁰G. Hackman, C. Kegley, and V. Nikander, Religion In Modern Life (New York: Macmillan, 1957), p. 403.

citizens. It is toward these ends that we must commit ourselves, by looking concretely at the types of deprivation and their affects upon these students.

The Types of Deprivation and Their Affects

This investigation has established that campus ministry is a part of higher education. If campus ministry is to be concerned with culturally deprived young people, a careful analysis of some basic types of deprivation must be made to determine how they have thwarted the growth of these young people and what kinds of correctives are necessary if these students are to have their humanity restored. The five basic types of deprivation which characterize students at Bishop College are (1) economic, (2) social, (3) psychological and emotional health, (4) educational, and (5) religious.

Economic deprivation. Many Americans are shocked when they discover the extent of poverty or borderline poverty which exists in a nation which boasts of its vaunted affluence and prosperity. We boast about having the highest standard of living in the world and that we are living better than we have ever lived before; so much so that we often ignore the basic necessities of life. A vast reservoir of economic deprivation remains, and most of the students who matriculate at Bishop College are parts of this vast reservoir. Economic deprivation is measured basically, according to Riessman-Cohen-Pearl, by the "income criterion because it is the more useful and adaptable instrument for describing economic deprivation than the occupational

criterion."²¹ For the students at Bishop College both criteria must be taken into account because the low income levels of their parents are in direct correlation with their occupations. Moreover, many of these students now in attendance at Bishop College were caught in what might be called "the second depression" following World War II and their parents, to date, have not been able to escape the financial straits of that era.

The following account is indicative of the financial strain which many of their parents experienced.

In the years since World War II, the economic gains of the non-white population (which is about 92 percent Negro) have been less than those of whites. Further, among the non-white group those who have gained are in a minority, and the relative position of many non-whites has worsened.

At each level of low income, many more non-white per hundred are poor or deprived than whites. Taking all families in 1960, approximately 49 percent of all non-white families had less than \$4,000 annual income, as against 17 percent of all white families. In cities, the picture was little better -- 42 percent for non-whites, 11 percent for whites. Among the rural farm group, 89 percent of all non-white rural farm families had income below \$4,000, as compared to 52 percent of all white rural farm families.

Negroes can almost always be found in lower-paid, less skilled occupations. Within the same occupations, non-whites are customarily paid less than whites, particularly where the education levels of both are above average.

Non-white women are handicapped in the type of work they can get. Ten percent of non-white women working in 1959 were domestics as compared to only one percent of working white women. Only 12 percent of non-white working women

²¹ F. Riessman, J. Cohen, and A. Pearl, Mental Health of the Poor (New York: Free Press, 1964), p. 141.

were secretaries or clerks, as compared to 44 percent of the white women who worked.²²

Parents of these young people, therefore, have been placed by circumstances in extremely disadvantaged positions in the labor market with the increasing disappearance of unskilled jobs. The male parent, and the male youth old enough for employment, suffer extreme constriction in employment opportunities. The repercussions of economic deprivation are felt acutely in other areas of life. As a result, these young people often experience extreme difficulty in discovering their real selves and others, and in understanding the affects brought to bear on their family life. Despite legislation and administrative progress in recent years, prejudice and discrimination have imposed, albeit to a lessened degree, a web of frustrations and constrictions on these students. The reasons were apparent to any well thinking person, for the College years as Sherrill²³ suggests are years when one begins to put together the individuation of childhood and the ego identity of adolescence into some meaningful whole for maintenance throughout the rest of life. This means that the young adults (college students) must identify or be isolated, or be tempted to find their own way. By the same token, it means that they are expected to assume emotional, social, religious, intellectual, and economic responsibility. It has been almost impossible for many of these young people

²²J. Stouder Sweet, "Poverty Among Negroes", Public Affairs Pamphlet, No. 398 (May 1967), 15-16.

²³L. J. Sherrill, The Struggle of the Soul (New York: Macmillan, 1954), pp. 9, 72-99.

to assume such responsibility without the financial aid granted by colleges like Bishop who train and serve them.

The economic deprivation which characterizes Bishop College students is almost unbelievable but it is adequately validated by the reports from Don. T. O'Bannon,²⁴ Director of the Financial Aid Department. According to his report for the academic year 1967-68, the following statistics regarding financial assistance to students was given:

1. Out of a total of 1,560 students (deduced by adding the figures for both semesters and dividing by two), 1,499 received financial aid of some sort or ninety-three percent (93%) of the total student body.
2. In terms of dollars the financial aid given was \$2,185,805.99.
3. The major sources and/or types of financial aid were Institutional Scholarships and Grants, Texas Opportunity Plan Loans, Federal National Defense Education Act Loans, Federal College Work-Study Program, and Educational Opportunity Grants.
4. The largest number of students receiving financial aid was the Freshman class, primarily because it was the largest class.
5. Out of a total of 697 Freshmen, 666 received some kind of financial aid.

The above information, by itself, is adequate evidence of the economic deprivation of Bishop College students. But what perhaps is most astonishing about their economic situation is the average annual family income and the number of students involved. O'Bannon's²⁵ report gives us that information for 1967-68 as follows:

²⁴ "Summary Financial Report from the Director of Financial Aids at Bishop College, Dallas, Texas for 1967-68." (Submitted on April 12, 1968 and released by Don T. O'Bannon.)

²⁵ Ibid.

<u>Average Annual Family Income</u>	<u>Number of Students</u>
Less than \$ 3,000	564
\$ 3,000 to \$ 4,999	432
\$ 5,000 to \$ 6,999	240
\$ 7,000 to \$ 9,999	61
\$10,000 to \$14,999	40

There were no students whose parents had a combined income over \$14,999. The most alarming but realistic facts are that approximately thirty-nine percent (39%) of the students came from homes of extreme poverty (less than \$3,000), thirty percent (30%) from poverty homes (less than \$4,999), and sixteen percent (16%) from borderline poverty (less than \$7,499).

A similar report²⁶ submitted for the Summer, 1968 and the Fall semester, 1968 reveals that 1,500 students out of 1,785 or eighty-four percent (84%) received financial aid. Again, the most demeaning statistics are that 1,475 of the 1,500 students' parents combined annual income is less than \$6,600.

Most assuredly, these statistics are unmistakable evidence of economic deprivation. Moreover, if we accept the types of life styles suggested by Riessman-Cohen-Pearl²⁷ characterizing "the poor", we would have to include these young people and their families in any or all of them. They suggest that there are four types of life styles of the poor.

²⁶"Summary Financial Report from the Director of Financial Aids of Bishop College, Dallas, Texas for the Summer, 1968 and Fall Semester 1968." (Submitted on October 10, 1968 and released by Don T. O'Bannon)

²⁷Riessman, op. cit., pp. 144-147.

1. The Stable Poor: (regularly employed; low skill; farm, rural and rural non-farm)
2. The Strained: (A family which finds increasing difficulty in maintaining its economic security because of family and personal problems)
3. The Copers: (manifest economic security; have a rough time economically but manage to keep themselves relatively intact)
4. The Unstable: (lack economic and personal stability)

Again, we must raise the question, How can these young people with such economic deprivation develop the essentials for responsible citizenship? The answer, it seems to this investigator, may be found in a campus ministry conducted by Christian teachers, psychologists, counselors, social workers, clergy and the lay community who do not overlook the impact which the Christian faith brings to bear upon economic life. Every activity, program, and relationship "must be weighed and evaluated with respect to its relationship to the growth of the fullness of personality in the richest possible fellowship under God."²⁸

Social Deprivation. Economic deprivation and other types of deprivation influence and affect the socialization of individuals. The constant, fruitless struggle with the economic problem produces, for these young Americans (Bishop College students), estrangement and alienation. They become estranged and alienated from society, from other individuals, and from life in general. The conjunction of values, goals, knowledge, and behavior which gives life unity, meaning, and wholeness is often less felt by these young people because they

²⁸ Hackman, op. cit., p. 410.

have been denied the right to belong. Social deprivation, therefore, involves the whole process of social interaction, social acceptability, and the social issues surrounding family life. The late Kyle Haselden²⁹ enunciated three basic themes in his challenge to the Christian and the Churches which have relevance for our consideration. He stated the three themes as discrimination and the right to have, segregation and the right to belong, and stereotyping and the right to be. Although this section does not deal specifically with racial relations, the second of the above themes is especially germane for understanding social deprivation as it affects Bishop College students.

Life for many of these college students is seen as unpatterned and often unpredictable, a series of events in which they have no part and over which they have no control. Prepared for participation in a democratic culture, they are denied access to that union with other persons and things which ought to be. The result is alienation which often leads to despair. The feelings of alienation and despair find their expressions among them in many forms such as, feelings of powerlessness, meaninglessness, anomie, and isolation.

The feeling of powerlessness leads many of these students to the conviction that individuals cannot influence society no matter what methodology is used; therefore, one must live each day minute by minute and hope for a better day tomorrow. Many of them feel that

²⁹Kyle Haselden, The Racial Problem in Christian Perspective (New York: Harper & Row, 1959), pp. 90-152.

they have little, if any, power to influence their own destinies unless they discover persons who are open and creative enough to lift the sights of their horizons. A few of them dare to challenge the Establishment and even the dedicated and creative persons who are ready and willing to help them. In reality, their feeling of powerlessness is an attitude of resignation, and any kind of hope or optimism is not usually attributed to the working out of their situation by some sound rationale; rather, they perceive optimism as some kind of miraculous event. The attitude may be attributed, in the main, to accumulated deprivations which have existed over generations. Catherine S. Chilman agrees and suggests that "the values, goals, attitudes, and behavior styles of many lower-lower-class individuals appear to interact with the poverty situation in such a way as to make it difficult for them to escape from poverty, even when the opportunities for this escape are opened."³⁰ This observation, it seems to this investigator, is the reason for their fatalistic outlooks.

Accompanying the feeling of powerlessness is the feeling of meaninglessness. Where there is no creative power for these young people, life ceases to have real creativity and meaning for them. In brief, many of these students merely exist. The reason for the feeling of meaninglessness may be attributed to the denial of the privilege of social interaction with others. As a result, their life styles and

³⁰ Catherine S. Chilman, Growing Up Poor (Washington: U. S. Department of Health, Education and Welfare, May 1966), p. 22.

situations seem almost unintelligible to them. They are unable to understand and grasp the structure of the world in which they live; they cannot understand their place in it, and many times do not know what the world expects from them nor what they can expect from the world. Because they feel they cannot trust the world nor many people in it enough to shape their future, they focus upon the present because of need. Although they do have some hope for the future, their present status does not allow the future to predict what they can become. Many of these students are classic examples of "creatures of habit", conformists, and often are victims of authoritarianism.

The feeling of normlessness or anomie is brought to bear upon these young people because of the discrepant situation in which they find themselves. Goals are prescribed and means of achieving them are outlined, but when these goals are striven for and the procedures followed and there is no resultant gain, these young people raise an agonizing cry of despair. They find it difficult to understand why prescribed behavior and promises do not lead to anticipated goals. The result is the tendency to develop a philosophy of life which is cynical and even fatalistic. If by chance, they are able to make some notable achievement, it is usually attributed to luck rather than to intelligence and maturity.

The feeling of isolation is the result of the principle of rejection. Because many of these young people are rejected in their own local communities and thereby denied access to experiences which would help make them genuine social beings, they remain aloof - out of touch with their communities. This isolation affects their life

perspective in countless ways so that they tend to read fewer newspapers, hear fewer news programs, join fewer organizations, and know less of the current life of the local community or the larger world than their "white" contemporaries. The end result is the formation of their own little cliques if they can find persons they can trust. The community and the larger world are viewed as being indifferent and distant; hence, their philosophy is "No one is going to really care what happens to you as long as you are at the bottom. Once you begin to climb the ladder, then people will begin to take notice and respect you as a person." The objectives of campus ministry with these young people are to refute this pessimism by meeting these young people at the grass roots level where they are and preparing them to enter into social dialogue with the mainstream of American life.

The denial of social acceptability is a second phase of social deprivation which these young people face. Social acceptability, for the most part in our American culture, is based upon specific "middle class criteria" which these young people find difficult to achieve. Sociologists, psychologists, counselors, and Christian educators have pointed out that perceptions of social class and ethnic differences increase as persons mature. The culturally deprived students are denied these perceptions as they move through the grades, and this denial has severe implications because of the developmental psychosocial tendency for young people to reach out to relationships with their peers and extra-familial adults as they mature. When these young people come to College, thwarted by this basic ingredient for life because of separate schools; segregated theatres, churches, and

recreational opportunities, and very little exposure to the mainstream of American culture, their tendency is to find these relationships and acceptability within the environment of their own peers which is still a perpetuation of their predicament. Upward mobility can only be effected for these young people as the schools provide the kind of climate open enough for the socializing experiences necessary for ascendancy toward social acceptance. Since our culture has moved with "little deliberate speed", this kind of mobility has been impossible. Chilman³¹ suggests the following characteristics which should reveal the need for helping these young people move toward social acceptability which is rightfully theirs:

1. Little skill and knowledge about middle class behavior
2. Little awareness of the subtleties of interpersonal relations
3. A tendency toward conformity
4. Low self-esteem; distrust; hostility; aggression
5. Withdrawal tendencies
6. Gregariousness with their own ethnic group
7. Lack of motivation toward values
8. Low socio-economic status

A third phase of social deprivation has to do with the implications which the denial of social interaction and social acceptability have upon family life. Commenting on the nature of the responsible family Walter G. Muelder has this to say:

There can be no responsible society without responsible family life. The family stands at the beginning, in the midst, and at the end of social life. It is the most basic of all communal forms of organization. Responsible living

³¹Ibid., p. 59.

is always related to it in some way. The ideal community toward which true responsiveness reaches embraces the idea of happy family life both as the root and as the fruit of fulfilled personal existence.³²

Muelder's statement brings a blatant indictment upon American culture insofar as social deprivation threatens family solidarity. The parents of these young people are like any other ordinary parents. They want their children to have a good education and they want them to have better jobs than they have or have had. They, too, want better jobs. They, too, aspire for homes of their own, for the basic necessities of life, and for good health. Parents and children want to obey the law and keep out of trouble. They do not relish the idea that society has cheated them and contributed toward their deprivation in a social system which is "success-oriented". Like other human beings, they desire the warmth of a stable, satisfying marriage and family life. They want these basic essentials but are often afforded little knowledge as to how such aspirations can be fulfilled because opportunities within their poverty culture have been stymied. Although the exercise of one's ministry is not oriented toward the "success philosophy", it becomes apparent that an effective campus ministry with these culturally deprived young people can only be exercised properly and in good faith when we can find methods within our democratic framework to help them and their parents achieve a greater likelihood of success and fulfillment in today's world. Most

³² Walter Muelder, Foundations of the Responsible Society (New York: Abingdon Press, 1959), p. 69.

assuredly, the emphasis is not meant to imply that success will unify the family but merely to point out that the family as the basic institution in society transmits culture and tradition, is the place where "I" is replaced by "we", and where its members cooperate with each other. If the lack of socialization prevents the family, indirectly, from pursuing these basic functions, social consciousness and social habits of behavior will never be discovered and these young people will continually be denied access and participation in the mainstream of American life.

Psychological and emotional health. College administrators have indicated that perhaps no group of people are as diversified as students on a college campus. Kemp corroborates this indication when he says:

Some are on academic probation; some are Phi Beta Kappa candidates, regularly on the Dean's list. Some are homesick and others are glad to escape from the restraints of home. Some are primarily interested in athletics. Some have clear vocational goals and others have no vocational plans at all. Some find it necessary to work to scrape together enough to pay tuition and buy books. Some are well adjusted and mature; others are quite disturbed and subject to constant anxiety and strain.³³

I would submit that the last phrase indicated above best characterizes many of the culturally deprived students who matriculate at Bishop College. They are students, according to the psychology of adolescence, who have many developmental tasks to be fulfilled during

³³Charles F. Kemp, Counseling With College Students (Englewood Cliffs: Prentice-Hall, 1964), p. 25.

this period of later adolescence such as, breaking away from family ties, gaining emotional independence, discovering new masculine and feminine roles, the choice of a life partner, the selecting of and preparing for a career, and the development of a philosophy of life. Granted, if there were no underlying restrictions the culturally deprived students would face no more difficulty working through these tasks than other college students, but denied the basic cultural opportunities they are plagued by a certain psychological syndrome which affects their outlook on life. Briefly, there are three psychological problems which seem to me to be germane for the culturally deprived, namely; emotional depression and lack of ego strength, the search for a valid identity, and psychological immaturity.

Emotional depression characterizes the life style of these young people - a depression which has its origin in overwhelming anxiety associated with the constant powerful frustrations and threats which surround them from infancy to the time they arrive on the college campus. With such emotional depression, they find it difficult to attain achievement goals and their ego strength is weakened. The timelessness and fatalism of these young people mentioned earlier tend to make middle class persons look upon them as lacking ambition. They may lack ambition but it can be attributed to a depressed reaction to failures and frustrations representative of a hopeless acceptance of deprivation which becomes a very heavy psychological burden. With the weakening of ego strength, these young people need more of what we would call "security-giving" psychological defenses such as sublimation, rationalization, idealization, and identification with the larger

community. Since they are not always available to them in their constricted environments, they substitute others in handling their aggressive drives which require little previous experience but which also can create social difficulties.

The search for a valid identity often eludes these culturally deprived students because they have very little to identify with aside from their own sub-culture situation which they want to escape from on the one hand, and the middle class goals and values which are presented to them and which they are expected to attain, on the other. If they try to attain the middle class goals and values they become frustrated because the gap between their own situation and the affluent ideal is out of reach. Since these young people cannot maintain their psychological equilibrium if they perceive themselves as unreal, it follows that their perception of the dominant social structure is also unreal. The result is that they give up trying to cope with middle class goals and values, and identify with their own peer groups. This is the reason why many of the culturally deprived students at Bishop College are reticent, reserved, shy, and inhibited in self expression and initiative.

A certain kind of psychological immaturity expresses itself in a number of ways among these culturally deprived college students, especially when they are compared with other middle class college students. There seems to be a greater tendency to rely upon impulses, a certain lack of commitment to goals, leanings toward physical (manual) learning and behavior styles, concrete attitudes, and a low level of frustration tolerance. These characteristics can be related to the

regression and depression brought on, in many instances, by their inability to do anything about their situation.

These three psychological and emotional health factors would lead us to propose that these young people tend to lack the ability to move through the developmental tasks stages which Havighurst suggests in his Developmental Tasks and Education and the psycho-social stages which Erikson postulates in his Identity: Youth and Crisis as being fundamental to the well-integrated personality. Many of the past and present experiences of these young people tend to produce mistrust rather than trust, shame and doubt instead of autonomy, guilt rather than initiative, a sense of failure rather than one of mastery, isolation rather than intimacy, and despair rather than ego integrity.

The psychological and emotional health factors described indicate that these young people have been unable to develop a positive self concept and thus have been limited in their ascendancy toward self awareness, self evaluation, self direction, and self actualization.

The Annual Report of the Guidance Function of the Reading Program at Bishop College, Dallas, Texas for 1966-68³⁴ corroborates the above contention. The report discusses the guidance function of the Reading Program because at least seventy percent (70%) of all Freshmen

³⁴"Annual Report of the Guidance Function of the Reading Program at Bishop College - Dallas, Texas for 1966-68" (Submitted on June 5, 1968 and released by Cleveland G. Gay, Director of Guidance and Counseling).

students admitted are enrolled in Reading. According to the report, five (5) major instruments were used, namely; Tennessee Self Concept Test (identity, self satisfaction, behavior), the Guilford Temperament Survey (attitudes), the California Test of Personality (maladjustments), the Achiever Personality Scale of the Opinion, Attitude, and Interest Survey (maladjustments), and the Guilford Schneidman-Zimmerman Interest Survey (vocational interests). The tests were given to the 1966 and 1967 Freshman classes. The results from both classes showed that negative self concepts outweighed positive self concepts (1966: 62% negative; 38% positive) (1967: 55% negative; 45% positive). The summary of the report indicated that both classes were homogenous, more self rejective than self acceptant, that both classes suffered from general confusion and maladaptive personal, social and vocational behavior, and from distortions of values. The interpretations in the report suggest that the frustrations, threats, depression, immaturity, hostility (toward peers, self, administration), and distortions of value judgments rooted in deprived family, social, and ethical relationships deny these young people the privilege of developing a positive self concept whereby they can determine who they are, how they accept themselves, and how they act. Extended preventive counseling has been recommended in the report as a means toward assisting them toward self growth and an understanding of themselves.

Campus ministry with an emphasis upon extended counseling can help these students with their psychological problems, but not the kind of counseling prescribed by middle class models and values.

Verbalization and introspection are characteristics of the white middle class model, but culturally deprived Negro college students find little meaning in talking about their problems unless they are extremely acute. They want help with the problems of family life, economics, jobs, health, and vocation; and the only kind of counseling which seems adequate for them is the guidance and action approach in which the counselor helps them to cope with their situation and to face reality problems. In most cases, the client requests the counselor to tell him what to do, rather than trying to figure out his problem along with the counselor. The reason for this request is due to the fact that most culturally deprived Negro college students do not have the basic psychological tools with which to cope with their problems, and they have explicit confidence in their counselors, who for the most part are ministers. It is also interesting to note that the culturally deprived students at Bishop College have fewer deep-seated emotional problems than their "white" contemporaries because they have come to realize that the "white" man's problems are not their problems. Suicidal statistics constantly reveal that fewer Negroes commit suicide as a result of deep-seated emotional problems than "whites". These students have learned to love life with all of its inconsistencies and will continue to rely upon the guidance and action-oriented counseling provided by their counselors. White middle class counselors are also beginning to realize that a different kind of counseling approach is necessary for the culturally deprived. Riessman, et al., say,

There is a definite need for clinics and clinicians to reexamine the modality to be used with people of inadequate cultural backgrounds...They expect the therapist to assume an active role in the interview and they expect him to do more than converse...They tend to be very dependent, and the dependence is enforced dependence. It is not a neurotic need but results from deprivation of those minimal resources which should be available to them.³⁵

Educational deprivation. Since the Supreme Court's decision of 1954, more funds and programs for education have been made available and initiated to come to grips with the startling inequality in education than ever before in the history of American education, but not without the criticisms and accusations of favoritism. There is still, however, an enormous gap which must be closed if education is to help reduce deprivation and deal with the changes which can take place in persons. The guiding force of education is described by Sherrill thusly;

Education means that society in some manner participates in the striving of its members to attain selfhood. Education means further that society not only participates in that striving but seeks to guide it toward those ends which the society regards most worthy.³⁶

If Sherrill is correct, and I think he is, in his implication that education deals with the achievement of selfhood, it becomes more imperative that we analyze the educational deprivation of these college students. It is true that culturally deprived Negro college

³⁵Riessman, op. cit., pp. 74; 213.

³⁶L. J. Sherrill, The Gift of Power (New York: Macmillan, 1967), p. 79.

students have been provided more educational opportunities than at any other time in the history of American higher education, but the fact still remains that many of them who arrive at college are still deficient academically and motivationally because of inadequate grade, junior high, and high school preparations. The First Clearing House Report on the Negro and Higher Education corroborates what heretofore was considered a sympathetic cliché when it relates that;

Almost all enrollees in the predominantly Negro colleges come from segregated school systems, systems unequal by nearly any standard of educational measurement. Negro colleges admit freshmen classes that lag from one and a half to three years behind national achievement norms.³⁷

The Clearing House Report stands to be corrected, however, when it concludes with the generalization that the students spend one to two years doing what amounts to remedial work, and only spend two years doing college level work. The situation is bleak in some Negro colleges but all Negro colleges do not warrant the indictment of such a generalization. The pragmatic affect of this kind of deprivation, however, is seen more realistically when we observe the one-to-one relationship between employment and educational achievement in the highly technical society in which we live. The individual qualities which lead to stable employment such as intelligence, motivation, emotional stability, accompanied by socio-economic environmental factors enter into this complex of educational problems for these young people.

³⁷L. E. Dennis and T. J. Marchese (eds.), "The Negro and Higher Education," Expanding Opportunities, I: 1 (May 1964), 4.

Another significant facet in the educational deprivation of these college students is the seeming complacency expressed by many of our leading citizens and educators in the cities and the states. One begins to wonder if they believe in the humanity of man. Dr. Milton K. Curry, Jr., President of Bishop College, brought into clearer focus his concern about the complacency as he addressed delegates at the Dallas Leadership Conference on Employment Opportunities. Following is a paraphrase from a section of his address labeled "Educational Poverty":

The amazing thing is that the mediocrity and even poverty in education, gross inequality in educational opportunity generated by amazing differentials in the sums spent on some children over against others, the acceptance of inferior standards for programs and teachers in rural schools when compared with city schools - the poor when compared with the rich - the Negroes when compared with whites, and the preferential treatment of the small percentage of children headed to college compared to the masses who enter the labor market as unskilled or semi-skilled workers hardly disturbs some of us.³⁸

What Dr. Curry implies is that we are aware of the discrepancies in our "separate but equal" (so called) educational system but have not been sensitive and courageous enough to do much about them. It seems that these culturally deprived college students, even with their deprivation have been perceptive enough to make the initial steps toward closing the gaps by their unswerving commitment to a philosophy which will make life a reality rather than a fantasy. But even with

³⁸Milton K. Curry, "The Romance of An Open Door and the Role of the Door Keepers," (Dallas, Texas: February 19, 1964), p. 7.

this kind of optimism and personal initiative, they still remember the words of the late President John F. Kennedy as he addressed Congress.

He said;

The Negro baby born in America today, regardless of the section of the state in which he is born, has about one half as much chance of completing high school as a white baby born in the same place on the same day, one third as much chance of becoming a professional man, twice as much chance of becoming unemployed, about one seventh as much chance of earning \$10,000 per year, a life expectancy of seven years less, and the prospects of earning only half as much.³⁹

Reflecting upon this statement and their exclusion from the mainstream of human events and the educational enterprise, duped by the ghetto psychology in which they are nurtured, their inferior education, and plagued by the decades of inability to use their talents and the lack of opportunity to develop their real skills, these young people face the utter frustration which always accompanies the manipulation of human beings whether it be intentionally or unintentionally. Many of them are able to overcome the handicaps, but many more experience extreme difficulty in overcoming them.

The poor achievement performances on standardized tests, the low reading level and the accompanying low comprehension level, their inability to deal with abstractions, analogies, and symbols; their inadequate training in basic mathematics - all may be attributed to a waste of human energy frustrated because educational systems have trained them for the manual arts and thereby have made it difficult

³⁹John F. Kennedy (Address to Congress on February 23, 1963).

for them to pursue professional vocations. Therefore, preparing these young people to become skilled workers and pre-professional candidates has been the task of many of the predominantly Negro colleges like Bishop.

Educational deprivation reaches enormous proportions when we consider the fact that many of these young people want to be teachers.

According to information submitted by the Registrar to the Academic Dean⁴⁰ for inclusion in the Member Institution Annual Report for 1968 to The American Association of Colleges for Teacher Education, there were 768 students out of a total student-body of 1,785 registered to pursue a degree which will lead to teaching. This number represents approximately forty-three percent (43%) of the total student body. The most logical questions which emerge are related to the kind and quality of teachers they can become. Are they being trained to teach Negro students only, and thus perpetuate the inequities of the educational system? Are their elementary and secondary backgrounds adequate for teaching any and all students? Some of these students, like other whites, will not be adequately prepared to teach any and all students, but there has to be some pricking of the American consciences when we consider the culturally deprived Negro college students who will not be able to teach any and all kinds of students. Initiative and motivation are observable in many of these students who

⁴⁰"Member Institution Annual Report for 1968 to The American Association of Colleges for Teacher Education" (Submitted November 26, 1968 and released by Charles L. Knight, Academic Dean).

want to become teachers. We are faced, however, with the stark reality, especially in the South and the Southwestern part of the United States, that most Negro teachers who are professionally trained as well as their "white" contemporaries still have the stigma, on the average, of being less able because they are handicapped by poor high schools and background deprivations. It may even startle and shock some graduate school teachers to be apprised that Negro graduate school students do prepare, present, write, and read much more than their "white" contemporaries even though their academic evaluations do not indicate it. The disturbing issue here is whether graduate school teachers unconsciously or consciously carry over the stigma of educational deprivation of Negro students and evaluate them accordingly.

Whatever the consensus of opinion may be remedial measures are necessary; amends are due, and predominantly Negro colleges will remain in existence. We can take our cues from two concerned educators who are concerned about educational deprivation of Negro students who are represented by Bishop College students.

Dennis and Marchese quote from the address of Logan Wilson, then President of the American Council on Education, as he addressed the American Conference of Academic Deans in Washington, D. C., January 13, 1964 from the title "Integration and Higher Education".

Removing barriers to entry and proclaiming that doors are open to all, nonetheless, will not suffice. A long history of neglect and deprivation can be offset only by strenuous efforts over an extended period of time, and we must begin now. Unless the predominantly Negro college and other institutions serving primarily rural areas are made into more viable mechanisms and brought into the mainstream of American higher education, the depressed people in those areas will remain depressed...Education alone is not going to remedy all of the ills which beset

Negroes...I think it can be argued on functional as well as ethical grounds that remedial measures are necessary and amends are due for past deprivation. I see no other way to remove cumulative disadvantages and fairly position all members of our society for the kind of open competition where every individual rises or falls by dint of his own merits.⁴¹

E. Theodore Jones, former Director of the Department of Collegiate Education for the American Baptist Convention and newly appointed Chairman of the Martin Luther King, Jr. School of Social Change at the One Hundredth Commencement of Crozer Theological Seminary on May 27, 1968, realized all too well the educational deprivation of culturally deprived students and the continuing need for the predominantly Negro church-related colleges as a result of his fifteen years experience as Dean of the Chapel and instructor at Virginia Union University in Richmond, Virginia. Jones intimates that there will continue to be Negro colleges because the thousands of Negro youth who graduate annually and begin to think and talk college have nowhere else to turn. He goes on to infer that Negro colleges were established by charter to educate any eligible student desiring a college education.

More explicitly and poignantly Jones says,

While an integrated student body constituency is a desirable goal, it is no solution...Good education is color blind. Integration can and should work both ways, but the mere fact of integration itself is no substitute for quality education. A mediocre school that is integrated is still a mediocre school.⁴²

⁴¹Dennis, op. cit., p. 6.

⁴²E. Theodore Jones, "American Baptists Continue Christian Mission of Higher Education in the South," Challenge, VII: 3 (November 1967), 3.

Educational deprivation is a reality as exemplified by students who come to Bishop College. Bishop College endorses the faith of the founding fathers and is committed to ministering to these students. The college and its students believe in the redemptibility of the unequal systems and in the educability of even the culturally deprived. They believe in "A Fable of the Changing South" which reads as follows:

In New Orleans, Louisiana there lives a stubborn man. His name is James W. Sweeney, and he spends most of his waking hours running the Tulane Biomedical Computer Center, a place where whizzing electronic brains diagnose disease, work out hospital diets and do other things too difficult to explain. Sweeney is not only a stubborn man but a learned one: He holds a doctorate in mathematical economics from the Massachusetts Institute of Technology, and he lectures on psychiatry and industrial management at Tulane University. His stubborn streak which he blames on his Irish ancestry, is most likely to crop out when he hits upon an idea that seems to him scientific, humane and just plain commonsensical.

George Bernard Shaw once proposed that the chief difference between a duchess and a flower girl is how she is treated. George Johnson was treated as a first-rate computer man. And so he became "just about the best trainee we ever ran through this place," says Sweeney. But, a fable is not really complete without a dragon, and a big, ugly one came creeping out of the bayous right on schedule. His nostrils spouted racial prejudice, but his name was Bureaucratic Rigidity. According to official regulations, Johnson would have to pass an intelligence test before he could be rated as computer operator. The test showed that he was not smart enough to operate a typewriter, much less a computer.

Sweeney uttered a great oath. "That test is culturally oriented," he roared. (Note: "Culturally-oriented" is a polite way of saying "written by the middle class in white middle class language for the white middle class.") "Culturally-oriented tests don't always work with Southern Negroes." So saying, Sweeney went out to do battle with Bureaucratic Rigidity. He took Johnson to a psychologist friend: "Give him a test -- I don't care what kind -- that will show he's intelligent." He then took himself and his stubborn streak to the office of his High Boss. Speaking in the quaint tongue of computer people, he said, "I give you a simple binary decision: I get Johnson or you lose me."

So a janitor became a computer operator and a good one -- so good, in fact, that before long, he was put in charge of a main computer room, where he now trains and supervises Southern white men and women who respect his quiet competence and resolve. A stubborn man, Sweeney, won his battle, proved his point, and, in his words, "got myself a helluva good employee." So might other executives -- that is, those who have the guts to fight dragons.⁴³

Religious deprivation. It seems almost incredible to suggest that there is religious deprivation at a predominantly Negro church-related college, especially since religion has been centrally significant in Negro life and culture. Quite candidly, it is in the area of religious orientation and development that this kind of deprivation is clearly seen in a two way relationship. Although it is true that white protestant churches and clergy in numerous instances have excluded Negroes from membership, the stark reality remains that the Negro clergy especially, with few exceptions, have made little attempt to give meaning to religion and the Christian faith for their parishioners. One of the major reasons for this reluctance is the lack of training, and the other being the preoccupation with other personal interests. As a result, the primary focus is upon the Sunday morning worship service, and more specifically upon the sermon. In many instances, little or no concern is given to the broader dimensions of an overall church program which allows for participation and existential witness. The conditions in the rural churches are much more

⁴³"A Fable of the Changing South," Concerns for Christian Citizens, VIII: 3 (January 1968), 1-2.

deplorable than in the large metropolitan churches but this is no cause for urban pride. The result is a deprivation within a deprived sub-culture which reaches outstanding proportions when one considers the fact that the Negro church throughout history has been the foundation-stone upon which Negroes have built their hopes.

The high school students who come to college, therefore, are already victims of their own sub-culture environment. Their only experiences of worship, for the most part, have been in the local church and the tenor of many of these worship services has been an appeal to emotions and a "pie in the sky" religion. The teaching ministry is noticeably weak because of the lack of qualified Christian Education Directors; inadequate instruction of and by teachers, Church School materials, methodology; the lack of time spent for instruction (30-45 minutes per Sunday), unstructured youth discussions and, above all, the seeming distrust and nonchalant attitude on the part of Negro clergy to recognize that the teaching ministry of the Church is a vital ministry for growth of the self and growth in the Christian faith. Therefore, the students who come to college are plagued by inadequate religious backgrounds because their knowledge of the Christian faith is limited to Sunday School Bible study which consists, in many instances, of a mere reading of Bible verses followed by interpretations given by them and the teacher. When they matriculate in a college course in Bible, many of them are frustrated when the approach does not coincide with the methodology of their local Church School. Any kind of critical approach to the Bible, any questioning of its content, or any ideas of their instructors which are contradictory

with their own seem to shake their immature and brittle faith. Their responses in the classroom are limited. These are indications of their reluctance even to discuss rationally ideas about the faith or to apply the major religious ideas to relevant areas of life.

The sermons which they hear in their local churches are evangelical, fundamentalistic, and conservative. They are emotional in that the minister, more often than not, appeals to the sense of the conviction of sin and the content of the sermon is cast within the framework of a series of "don'ts". Many of the sermons lack adequate preparation, spiritually and intellectually. When the students at Bishop College hear a sermon which has organization, intellectual and spiritual stimulation, challenge, and is relevantly applied to life, they become disturbed because this kind of sermon speaks to their hearts and their heads. The replies to such a sermon are normally expressed something like this: "He didn't preach; he lectured to us." The implication is that he did not appeal to their base emotions as many of their local pastors do.

Other combined inconsistencies such as the clear-cut distinction made between the clergy and laity to the point that the minister almost becomes deified, the frequent and prolonged periods given to financial matters during the worship services, and the lack of conversation with parents at home about religious matters, tend to multiply the religious anxieties of these young people.

Religious deprivation among Bishop College students is most clearly discerned when one observes how they perceive of religion.

Even though most of the students who attend Bishop are reared in Christian homes and have attended Church regularly, they have very little conception of what religion really is. They have heard sermons preached every Sunday, have attended Sunday Church School, and have participated in Youth Fellowships but the content and application of religion to life seem never to have become a part of them. Religion seems to them to be an adjunct to life and should be controlled, participated in and taught by the ordained clergy or religion majors. Meditations, prayers, worship, and discussions about religion are perceived as being sacrosanct, a kind of "holy of holies" not to be participated in by laymen.

Ample evidences of the deficiencies in religion which characterize most of the students at Bishop College, Dallas, Texas have been ascertained through twelve years of teaching experience by the investigator. The lack of a teaching ministry in their local churches, the misunderstanding of what the sermon is, the clergy-laity gap, the distortion of what religion is, and the ignorance of religions other than their own (however meagre) are adequately attested to by the performances and responses of all of these young people who are required to matriculate in Freshman Religion classes.

The investigator has used three instruments to determine the growth of these students in religious knowledge and understanding. The first instrument used has been a Student Information Sheet designed to secure general information about the student, and two specific items to ascertain exposure to religion. The two items were

stated as follows: (1) List all previous courses taken in Religion (including Church School and National Convention (Conference) courses, and (2) Briefly describe what you hope to achieve from the course in addition to a good grade. The responses to the first item have always been limited to one or two courses usually taken in connection with Church School or National Conventions (Conferences). Responses to the second item invariably have indicated that these students expect religious knowledge to enlighten and clarify basic issues in religion and basic interpretations of the biblical message. The second instrument used has been a brief paper (two to three pages) at the beginning of the course requesting the students to define and describe what religion is, what the Bible is, and what both of them mean to them. At the conclusion of the course the students are required to submit a critique (third instrument) indicating what they perceive their measure of growth has been.

The responses to the initial paper and the concluding critique have been general and emotional, to wit, "God is a Supreme Being." "God is my Heavenly Father." "God is my Creator." "I have been helped by taking the course." "I have learned much more than I knew before I enrolled for the course." "I have benefited from my experience in this course." Very few responses, however, have indicated specifics which have been gained in terms of their own growth. This investigator has concluded that the lack of a teaching ministry in their local churches and homes has robbed these students of the opportunity for mature religious development.

The inability of many of these young people to distinguish between the Universal Church, their local congregations, and denominations has been pointed out earlier in the chapter when students indicated "No preference" to the item on their Student Information Cards designated Denominational and/or Religious Preference, and submitted to the office of the Registrar. Their lack of knowledge and/or ignorance of other religions aside from their own, their inability to dissociate God from His lofty residence in heaven and being actively at work in existential life situations, their reluctance to make mature religious decisions for fear of "judgment day", their "hands and heads off" attitude regarding questionable religious and biblical issues, their ready acceptance of emotional appeals over against rational ones, their reluctance to respond to the most elemental questions regarding religion and the Christian faith, and their embarrassment indicated by the lowering of their heads and saying, "I don't know", are unmistakable evidences of their immature perception of religion and indicate the persistent need for a campus ministry which will reexamine and reassess the nature of religion to show that it is indeed a way of life which permeates and helps to direct the whole of life.

In spite of these compounded religious strictures many of these young people who come from such environments "come to themselves", begin to deal with religious and moral issues rationally and intelligently, examine and reflect the traditional and second class religion handed to them by their parents, and finally move away from these bonds and become reflective and self-actualizing persons.

In order to deal existentially with the deprivations discussed in this chapter, some basic strategies for a unique approach to campus ministry with culturally deprived Negro college students need to be considered as live options. Some of these basic strategies will comprise the content of the next chapter.

CHAPTER V

SOME BASIC STRATEGIES IN MINISTERING WITH THE CULTURALLY DEPRIVED

Eleven months ago as I commenced the research for this dissertation, letters were mailed to persons acknowledged as being specialists in campus ministry and higher education. Inquiry was made for suggested bibliography and any other materials which were thought to be relevant for the subject proposed. The responses were many and prompt, and for the responses I am grateful. Nonetheless, the responses were astonishingly weak and vague regarding materials relating to campus ministry with the culturally deprived Negro college student. This weakness and vagueness indicate that even at the highest levels of campus ministry, higher education, and ecumenical concern there is a void which has yet to be filled. I single out one response, received July 25, 1968, but omit the name purposely, to indicate the gap which still prevails. In essence, the response to my inquiry was on the following order: "I am not certain that the phrase 'culturally deprived' adequately describes the Negro college student...I feel that the real cultural deprivation may not be on the side of the Negro...Therefore, I do not see how you will easily describe campus ministry in Negro colleges because they are very, very few."¹

¹Letter of response for materials for this dissertation received July 25, 1968.

The response above indicates that the response failed to address itself to the culturally deprived Negro college student in the predominantly Negro church-related college. Most assuredly, I would agree that the Negro college student per se would not by any means fall into the category of the culturally deprived, but those who attend the predominantly Negro church-related colleges are very definitely a part of the culturally deprived if the combined annual incomes of their parents (as indicated in the preceding chapter) are correct. Moreover, to infer that campus ministries are very, very few in Negro colleges is a clear cut admission that campus ministry as perceived by the respondent is the "white Protestant middle class" model even though the response came from the office of one of the newly formed ecumenical organizations in higher education. This investigation would disagree that there are very few campus ministries in Negro colleges. There are present campus ministries, though poorly structured, which are attempting to be freed from the bonds of the traditional "white Protestant middle class" model, and to minister in a unique fashion to the peculiar needs of the Negro culturally deprived college students in these institutions. Therefore, according to the response, it seems that dialogue is still the missing link even as we strive for ecumenicity in the mission of the Church to the campus. This chapter, therefore, will focus upon some basic strategies in campus ministry to the culturally deprived Negro college students in predominantly Negro church-related colleges at a number of levels.

The materials and data used in this chapter consist of published volumes, periodicals, pamphlets, unpublished and mimeographed

experimental studies, conversations, periodicals, pamphlets, and the experiences of the investigator.

Any suggestive strategy presupposes a rational base. In this chapter the basis for suggesting strategy in ministering with these young people is upon people and process. Therefore, the attention of the chapter will be directed at four strategic levels of concern;

- (1) Prerequisite: a dialogic person-centered campus ministry,
- (2) Reappraisal of the contributions of the predominantly Negro church-related colleges and the United Negro College Fund to this ministry,
- (3) Profile of the campus minister in the predominantly Negro church-related college, and
- (4) Areas of implementation of this ministry.

Prerequisite: A Dialogic Person-Centered Ministry

In the light of the deprivations discussed in the preceding chapter which these students at Bishop College face, it would seem almost incredible to ask a college or campus minister to try to overcome such hurdles in four years, but this is precisely what many of the predominantly Negro colleges in the South like Bishop have done for the past century. It is almost like asking one to make bricks without straw, but, with poorer libraries, inadequate facilities, and lower faculty salaries, it has been done. How these institutions have turned out quality teachers and other competent professional persons under such adverse circumstances will some day be recognized for the miracle that it is. The predominantly Negro colleges, however, cannot continue to meet the demands of a highly

technical society and prepare young people for such a society on the basis of past achievements and overextended personalities. Commensurate with and accompanying the concern for excellence, even among the culturally deprived, must be a prerequisite which I choose to call a dialogic person-centered ministry designed to meet these students at the greatest level of their Christian and academic growth and need. This means a ministry committed to excellence in every aspect of life. Again, the words of McGrath are pertinent.

As far as disadvantaged Negro and other youth are concerned, the concept of excellence can be realized, not by the application of a negative philosophy of casting out all those who do not come up to elitist standards but by taking students where they are socially, economically, and educationally, and developing their abilities to the fullest...This is the only foundation stone on which our national well-being can securely rest. This is the doctrine which should illuminate any decision to preserve or close the weaker Negro institutions, or indeed, their counterparts in the higher education establishment.²

McGrath seems to be saying, and rightly so, that the Negro colleges which have been instrumental in providing formal training for Negro youth and America's potential leaders are still needed, and that we have the responsibility of fulfilling the mission of the Church to the campus by acknowledging the weaknesses of these institutions and by doing something about them and for their students. Therefore, the mission of the Church to the campus is to make these young people human. A dialogic person-centered ministry, according to this

² Earl J. McGrath, The Predominantly Negro Colleges and Universities in Transition (New York: Teachers College, Columbia University, 1965), pp. 9-10.

investigation, is a basic necessity if excellence and quality education are to help these young people transcend the deprivations and become genuine human beings.

Paul Sherry quotes Truman Douglass in The Christian Century article and authenticates the ministry of dialogue which I feel is crucial for the Church's mission to the campus.

Are we trying to "make Christians", or are we trying to make men become fully men? Dr. Douglass' question is pertinent for the Church-related college, which, as it redefines itself, is offered the exciting possibility of helping students become fully men...It can do this if it becomes a dialogic center in which students are given the preparation and opportunity to make responsible decisions on their own, in which they learn to respect diversity, indeed to encourage it. In the process it can become a place where the christian faith, in dialogue with other perspectives, can be judged on its own merits.³

Our attention, therefore, becomes focused upon persons and process as the "sine quo nons" for an effective dialogic person-centered ministry. A dialogic person-centered ministry suggests communication between persons - communication which has real meaning and value for persons in their interaction with others. It also suggests that campus ministry with culturally deprived Negro college students in predominantly Negro church-related colleges has been closer to what Reuel Howe⁴ calls monologue, to what Everett Shostrom⁵

³Paul Sherry, "Church or College: Either, But Not Both," Christian Century. LXXXIX: 40 (October 4, 1967), p. 1250.

⁴Reuel Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), p. 36.

⁵E. Shostrom, Man the Manipulator (New York: Abingdon Press, 1967), p. 15.

calls manipulation, and to Haselden's⁶ three basic themes referred to earlier (discrimination and the right to have, segregation and the right to belong, and stereotyping and the right to be) because these students have been thwarted in expression which normally would lead to responsible and mature human beings. A dialogic person-centered ministry must not only come to grips with the deprivations these young people have faced, but also with the creation of a positive internal frame of reference by which they can enter into meaningful relations with others while in college and in subsequent life. Communication with others as persons and the communication of meaning are essential. It necessitates a ministry which encourages students to understand others who have never experienced deprivation, and interpreting to them what it means. It means a ministry which helps to raise self interest from the parasitical, feeling, and manipulative levels so that persons may be able to deal with their anxieties and conflicts in a dialogic manner. What needs to be underscored, therefore, is the necessity for two-way wholeness. Two-way wholeness involves an understanding of dialogue, persons, and communication because without them there can be no person-centered ministry.

The more I have read, re-read, and reflected upon the basic theses of Howe, Sherrill, Tournier, Buber, Haselden, and Bonhoeffer, the more I have been convinced of how historically relevant they are

⁶Kyle Haselden, The Racial Problem in Christian Perspective (New York: Harper & Row, 1959), pp. 90-152.

in their foci upon personhood and communication so desperately needed for the young people described in this investigation. Their emphases upon dialogue - persons, and communication have been freed from the sophisticated, apologetic, guilt-ridden terminology and they come right to the point.

We may do well to read and reflect seriously on what Howe and Buber have to say about dialogue. Howe spells out what dialogue really means.

Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But a dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue; it can bring relationship into being, and it can bring into being once again a relationship that has died. There is only one qualification to these claims for dialogue: It must be mutual and proceed from both sides, and the parties to it must persist relentlessly.⁷

Dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is.⁸

Howe's description of dialogue is commensurate with and complements Martin Buber's I-Thou theme. Buber says;

The one primary word is the combination I-Thou...the I of the primary word I-Thou is a different I from that of the primary word I-It. Primary words do not signify things, but they intimate relations. Primary words do not describe something that might exist independently of them, but being spoken they bring about existence. Primary words are spoken from the

⁷Howe, op. cit., p. 3.

⁸Ibid., p. 30.

being...The primary word I-Thou can only be spoken with the whole being.⁹ The primary word I-It can never be spoken with the whole being.⁹

What Buber and Howe do is to establish the theological validity of a psychological principle. They insist that real dialogue is always between persons because this is the first step in the discovery and completion of human beings. If we fail to communicate with others, then we fail to complete our own humanity. Self concern, altogether, does not provide self-fulfillment. We become real human beings when we relate to others, for it is only through the reactions of others that our own humanity is confirmed. Thus, we are interdependent in the quest for humanness. To achieve such depth requires uninhibited ability to communicate.

Communication can only take place between and among genuine persons. Much to the chagrin of the investigator, there have been many instances in which the young people of this investigation have been stymied in the achievement of their personhood because of constricted policy, fear of personalities, and the failure to have broad exposure. To fill the cultural gaps of these students is a worthy and humane mission but knowledge without freedom of expression and encounters which do not bring out their real selves is a farce. What it means to be a real person is concretized in the quote of Professor Seifert as related by Tournier.

⁹Martin Buber, I-Thou (Edinburgh: 1953), p. 3.

But man alone as person can enter into responsible dialogue and maintain his personal convictions at the risk of being judged or betrayed. Man is person inasmuch as he can speak, and inasmuch as one can speak to him and with him.¹⁰

A dialogic person-centered ministry which emphasizes two-way wholeness must perceive its mission as the treatment of persons as "thous" and the recognition that these young people are ends and not means. If the Christian faith is the drama about how God works through persons in relationship, then there can be no substitute. If there is dialogue and respect for these young people as persons, the end result can be the dialogical person described by Howe as a "total, authentic, open, disciplined, and related person."¹¹

Dialogical persons are persons who are able to enter into interpersonal relationships. Relationships are determined by communication. More specifically, these relationships are formed only upon the basis of how communication takes place and the quality of the content communicated. A dialogic person-centered ministry emphasizing two-way wholeness with culturally deprived Negro college students in predominantly Negro church-related colleges has the inescapable obligation to know what communication is all about. Communication is much more than one's own personal display of erudition of the content of a course and much more than mere words, even though the latter are

¹⁰ Paul Tournier, The Meaning of Persons (New York: Harper & Brothers, 1957), p. 129.

¹¹ Howe, op. cit., pp. 70-82.

essential. Too much talking has been done and little has really been communicated to these students because it has been one way communication. There has been the underlying assumption that they know very little and that our task is to fill them with as much knowledge as we can in the short span of four years allotted to us. The consequence has been the communication of things rather than communication between and among persons. Therefore, a dialogic person-centered campus ministry is obligated to understand communication as involvement and participation by persons where something happens between persons. This is genuine interaction and reaction so adequately described by Sherrill as two-way communication.

Two way communication flows in both directions, back and forth between two or more persons. It has mutuality in it, for each gives forth something of himself. It is communication by participation; for each takes part in the life of the other, especially in the interior life of the other...In such communication separateness is overcome. Hearing becomes understanding. Seeing becomes perceiving. Compassion arises because if one suffers, the other suffers also.¹²

Such a ministry is also charged with the responsibility of interpreting communication as being relational, i.e., being able to relate facts, ideas and events to life through continuous sharing and confrontation which will help to give personal meanings for the words we hear and use. Therefore, the spirit of the relationship will determine the nature of the communication. "To say that communication is important to human life is to be trite, but that bit of

¹²L. J. Sherrill, The Gift of Power (New York: Macmillan, 1967), p. 121.

triteness witnesses to an invariable truth; communication means life or death of persons."¹³

The dialogic person-centered ministry suggested aims at preserving the lives of these students through two-way wholeness involving genuine dialogue, a concern for them as persons, and by a communication of one's self to them so that life becomes for them dialogical and relational. In the light of these preliminary considerations in a dialogic person-centered campus ministry, there are, it seems to me, some necessary ingredients which complement the initial level of the proposed strategy.

Understanding. Culturally deprived Negro college students who matriculate at predominantly Negro church-related institutions need to be understood by others and they need to understand themselves. It has been intimated that they have basic needs to be met. In order to understand them and meet their needs the person responsible for conducting a dialogic person-centered ministry must know himself. The fact of the matter is, persons responsible for a dialogic person-centered ministry cannot really conduct a meaningful ministry until they are affirmed by others. Students, by the same token, will not affirm adults in a manner that makes adults sure of their own existence unless adults affirm them in a manner that totally acknowledges them for themselves. To understand them, therefore, is to be

¹³ Howe, op. cit., p. 4.

able to accept them, with all of their idiosyncrasies, as real persons and to relate to them with a sympathetic and empathic spirit. To understand them is to be able to relate to them at their level of communication, background, and cultural environment. Deprived of the exercise of freedom, a dialogic person-centered ministry is obligated to provide for them the freedom so that they can be insightful without having the fear of being threatened. Moreover, to understand them is to recognize what self-deceptions, rationalizations, and defense mechanisms they may have but not to the point that their validity destroys the support adults can get from them. If their support is to be valid, our understanding of them must also mean relating our own personhood, teaching, leadership and concern to their concerns, for unless what is caught, taught and exemplified are focused upon their personal concerns and desires to know, there is little self discovery. If a dialogic person-centered ministry is to meet their needs, our understanding of them must also take into account some assessment of their needs. Therefore, some priority must be given to their (1) self-acceptance, (2) acceptance by others, (3) family relationships, (4) sexual relationships, (5) understanding of moral codes, (6) conflict of standards (personal and societal), and (7) personal faith.

Meaning. A dialogic person-centered ministry must come to grips with the problem of meaning especially as it relates to the culturally deprived Negro college students. In addition to cultural, educational, and middle class barriers, they have a language barrier. This is not to assume, however, that other students, deprived and

non-deprived, do not have language barriers because it is obvious in the twentieth century among Negroes and whites alike, that there are language, generation, and credibility gaps between adults and young people. This indicates that meanings are often misunderstood, and that meanings communicated are often not relational and creative. Such terms as "tripping out", "the education bag" and "the hang loose ethic" are outside of the terminological province of most adults, and in many instances are outside of the terminological province of the Negro culturally deprived college students. The latter have their own terminology which suggests that our problems are compounded by two sets of second generation terminology. Careful analysis of these terms reveals that they are, for the most part, novel ways of expressing traditional meanings and interpretations. The task then, of a dialogic person-centered ministry, is to learn to decipher the interpretations of their terminology which have significance for them rather than imposing our adult meanings on them. The constant cry of these college students that "nobody cares about our concerns" is a cry for adults to bend their meanings so that the bridge of communication can be constructed with their younger peers.

A dialogic person-centered ministry, however, cannot be confined to the mere deciphering and bending of meanings of words and ideas of students. Such a ministry must address itself to the relationship of these meanings and/or interpretations to life and responsibility, because the discovery of meaning demands confrontation with the responsibilities of life. When these students begin to

wrestle with meanings and interpretations related to life, a dialogic person-centered ministry has the responsibility, because it is concerned with persons, to encourage these students to inquire about what life is and what should be their attitudes toward life. They should be provoked by such a ministry to inquire if some fundamental change in their attitude toward life is necessary. In this manner a dialogic person-centered ministry will cause faculty, students, staff, and campus ministry personnel to see life in its wholeness and to be aware that a whole-making life asks the ultimate questions and responses of everyone. This is precisely what Viktor Frankl suggests when he quite succinctly says;

We need to stop asking about the meaning of life, and instead to think of ourselves as those who are being questioned by life - daily and hourly. Our answer must consist, not in talk and meditation, but in right action and right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual.¹⁴

Sharing. Sharing is the process through which we become more fully a person because of what we receive from and give to the lives of other persons. This cannot happen until adults learn to 'let go'. It also means that the kind of ministry proposed with the students in this investigation re-examine the worn out tradition that age and experience are the absolutes to which the ideas and answers of these

¹⁴ Viktor Frankl, Man's Search for Meaning (Boston: Beacon Press, 1962), p. 122.

young people must conform. Genuine sharing in this kind of ministry is operative when the objectivity of adults and students alike permits them entrée into the life experiences of each other. To deny both the opportunity to enter into each other's life style is a denial of the right to belong, and therefore little sharing takes place. This is exactly what Haselden suggests when he speaks about the discriminatory practices to which many of these students have been victims. He says, "...he has the skills, but no place to use them; he bears in his soul the imprint of the image of God but is oppressed as though he were not even a man."¹⁵ The latter part of the statement, "as though he were not even a man", indicates the kind of non-sharing which has characterized the campus ministry and the campuses of many predominantly Negro church-related institutions. Teachers and administrators, wanting to preserve status and self interest, have denied students the opportunity to share in conversation regarding institutional policy, program, and experiences designed for their own destinies. As a result of this kind of denial, many of these institutions have been the object of student revolts on campus.

Sharing, in the dialogic person-centered ministry proposed, embraces the idea of belonging which stimulates and motivates loyalty and pride to and in an institution. It also requires that such sharing demands adults who are "open ended", open to criticism and change, individuals who are aware of what group process and group

¹⁵Haselden, op. cit., p. 92.

dynamics mean, who are aware of what a "group" is, of what a leader is, of what a participant is, and of what freedom and authority mean. It underscores the worth of a person and his growth through relationships and the kinds of relationships which provide active participation through the group.

Self expression and responsible participation. Where there is little self expression and responsible participation, there is little dialogue. To allow culturally deprived Negro college students the opportunity to express themselves frankly and honestly is to lend creativity to the dialogical process. This opportunity has not always been the privilege of the students in this investigation. The failure to provide the opportunity for self expression (personal and collective) and responsible participation have resulted in introverted personalities. Years of deprivation accompanied by "the denial of individualism and integrity which are the essence of personality,"¹⁶ already have made Negro youth reticent, sensitive, and dependent upon adult formulae. Many of these young people, however, are aggressive, have excellent leadership potential, and are intelligent, but often these qualities have been suppressed by narrow sighted adults who want to preserve their authoritarianism and/or by a society maimed by its own insensitivity and lack of moral courage. Dr. Curry expressed with personal sensitivity the affects of such denials.

¹⁶
Ibid., p. 146.

To thwart freedom of expression and responsible participation is to have Negro college youth see their sun set prematurely at high noon and the long night of personal decadence and worthlessness entomb them before they have had their rendezvous with life.¹⁷

A dialogic person-centered campus ministry must, as I see it, allow for freedom of self-expression and responsible participation, even though it may embarrass us at times, but with the insight and reflection to know that this is the point at which we begin helping these students with their articulation and concern. Responsible participation involves providing pilot and pioneering experiences with other college youth of diversified ethnic backgrounds. It involves allowing them freedom to establish their own judicial committees to try their peers; encouraging, not thwarting, feedback in the classroom; adequate representation and overt participation at the administrative council meetings, dormitory, and house meetings; participation in college-community projects like "voter registration", "community clean up", and the "volunteer corps". It involves enabling them to make responsible decisions and encouraging them to speak out boldly about racial and political issues, and human relations; to request of college administrations additional library hours, relevant curricula, qualified and creative teachers, and cooperative programs to cement broken relationships with the community. It involves stimulating these students to raise existential questions about the Bible and the

¹⁷Milton K. Curry, "The Romance of the Open Door and the Role of the Door Keepers" (Dallas, Texas, February 19, 1964), p. 8.

Christian faith. These, I propose, must be some of the hallmarks of a dialogic person-centered ministry, lest these constructive pent up emotions and needs fester and become like sores so aptly set forth in the theme of Lorraine Hansberry's play "A Raisin in the Sun".

In summary, a dialogic person-centered ministry emphasizing two-way wholeness through the dialogical process, the integrity and value of the human being; communication which is relational and action-oriented and pragmatically operative through understanding, meaning, sharing; and responsible self-expression and participation, represents the initial level of strategy in ministering with the culturally deprived Negro college students matriculating at predominantly Negro church-related colleges.

Reappraisal of the Contributions of the Predominantly Negro Church-Related Colleges and the United Negro College Fund to this Ministry

With the thrust for integration in higher education, the predominantly Negro church-related colleges and the United Negro College Fund, their major supporting agency, have become the objects of much criticism from Negroes and whites alike, to wit, that they are perpetuating segregation in reverse. A minority of the critics may be correct when we observe some of the conditions in those institutions which only want to perpetuate the status quo and the personal self-interests of some of its administrators and boards of trustees. The majority of these institutions, however, together with their major supporting agency, the United Negro College Fund, are committed to a broad liberal education of all students. Of special significance,

however, for this investigator, after careful reflection, have been the significant contributions of the colleges and the Fund toward a campus ministry with the culturally deprived. It is true that these colleges and the Fund were established for the education and financial support of Negro youth and all others who desired to attend, but inherent in their establishment, whether realized or not, was the mission of the Church to the campus. Therefore, it seems to this investigator, that the second strategic level in ministering with these students is a necessary reappraisal of these contributions as the untapped resources for a significant ministry with these young people.

The significance of the history of the predominantly Negro church-related colleges, especially the private ones, and the United Negro College Fund, Incorporated, is often lost in the maelstrom of historical volumes written on Higher Education and receives little or no attention in the historical development of Religious and/or Christian Education. It would be absurd to think that we could omit this significant chapter in American humanitarianism, faith and democracy from the history of either. The predominantly Negro church-related colleges, as this investigation has pointed out, were founded as a venture of faith on the part of people of unusual Christian devotion to foster human dignity and democratic idealism. Their history is not some sympathetic tale to elicit sympathy, to draw tears from our eyes, nor to help release feelings of guilt. The history of these institutions represents a concrete attempt at brotherhood - that all may be one in Christ. The remarkable fact is that the history of

these institutions is synonymous with the history of the Christian religion. Born at a time when freedom was only a word on men's lips, these colleges represented the epitome of freedom in action. Struggling under severe persecutions, like the early band of Christians, they fought for survival because they had an unshakeable faith in the potential of the human personality. Restricted by law to open their doors, but propelled by an audacious faith, they sought to fulfill their commitments to their fellowman and to their faith. This is the history of these institutions. This is the history of the Christian religion, the Christian Church and Christian Education. Their history was a mission of the Church to the campus for forty-seven years (1854 to 1900). It was the mission of the Church to the campus with culturally deprived Negro college students and continues to be its mission. The mission appears only infrequently in published volumes because it is regarded by many as insignificant. Certainly, we must raise the question, What is the criterion for significance? More appropriately, however, let the mission speak for itself.

Prior to 1854, higher education for Negroes in the United States was a bold and untried concept. The story of its rise and early development is the history of the private Negro colleges.

Their intertwining histories are rich in tradition and drama. The oldest is Lincoln University in Pennsylvania. It had its start in 1854, when a Presbyterian minister, John Miller Dickey, moved by the plight of promising Negro students for whom there were no existing higher educational opportunities, mortgaged his home to purchase the 30 acre site of this first college for Negro youth.

In 1865, at the close of the Civil War, the groundwork was laid for Atlanta University by two schools, that sprang up in the midst of poverty and ruin. One was started in a church by two ex-slaves eager to share their meagre knowledge - the other by a Northern missionary, in an abandoned railroad box car which was later rolled on its own wheels onto the present university site.

Talladega's first classes were held in Old Swayne Hall, which still stands on its Alabama campus. William Savery, an unlettered carpenter, had labored in bondage to help erect it in 1852. Ten years later a Yankee soldier scratched "prisoners of war" on one of its windows. In 1867, it was opened as a school for the children of Freedmen, and William Savery lived to see three of his children receive diplomas.

The next year, Fisk University began as a "Colored High School" in what had been a military hospital in Nashville, Tennessee. Jubilee Hall stands on its campus today as a monument to a courageous little group of students who, in 1867, three years after the school was opened, set off to sing money for their struggling college out of the hearts and pockets of everyone who heard them in the United States and Europe.¹⁸

Out of Fisk University, therefore, was born the famed Fisk Jubilee Singers about whom most of us are ignorant aside from their contribution of Negro spirituals to the field of music.

The earliest school for Freedmen west of the Mississippi, Philander Smith College, was also begun in 1868, in Little Rock, Arkansas. Tougaloo College was established on an abandoned plantation a year later, in 1869, in Mississippi.

Even before the shooting was over at Fort Monroe, Virginia, Hampton Institute held classes in a small Courthouse, in 1868, with two teachers and fifteen students. Admission requirements were "sound health, good character, and the intention to become a teacher."

Thirteen years later, a graduate of Hampton, Booker T. Washington, was to start Tuskegee Institute in Alabama, in a small colored church which its members offered for this

¹⁸ "The Biography of an Idea" (New York: United Negro College Fund, Incorporated, 1960), pp. 11-12.

purpose. In a letter dated July, 1881, he wrote: "I opened school last week. At present I have over forty students, anxious and eager young men and women..."

That same year, two New England women started the first college for Negro women - Spelman, in Atlanta. The first class in 1881 was composed of eleven women "ambitious to learn to write their own names, count change, and read the Bible."

All of these colleges had their roots in the Christian church. They rose out of the selfless efforts of both white and Negro church leaders to bring education to a people starved for learning.

In the confusion and despair that followed the Civil War, the flow of missionaries from the North swelled to crusade proportions. Sent by the American Missionary Association and other single denominations, they founded school after school, under any roof that was handy.

Out of this early movement came three other Atlanta institutions - Morehouse which was first organized in Augusta, Georgia, in 1867, and Clark which had its beginnings as a primary school in 1869. A little more than a decade later, the institution that was to become America's outstanding center for the training of Negro ministers, Gammon Theological Seminary, came into being.¹⁹

Gammon Theological Seminary (Methodist) is still in existence, although it no longer operates as a separate institution. Its original buildings and campus are still in tact, but its curricula and teachers have joined the venture in cooperative theological education with three other denominational schools; Morehouse School of Religion (Baptist), Phillips School of Theology (Christian Methodist Episcopal), and Turner School of Theology (African Methodist Episcopal) initiated by theological educators in 1957 with financial support from philanthropic foundations, especially from the Sealantic Fund and the

¹⁹ Ibid., pp. 12-13.

General Education Board. The new seminary is now known as The Inter-denominational Theological Center in Atlanta, Georgia, and was fully accredited by The American Association of Theological Education in 1960.

In North Carolina, Shaw, the first of two colleges to be established in Raleigh, was given its start in 1865. A chaplain who had served in the Union Army, Henry Martin Tupper, was its unselfish founder. He used the \$500 he had saved in the army to purchase its first site. Two years after, the charter for St. Augustine's College in that city was granted under the revised code of North Carolina "to promote the education of colored people of the United States."

Other men and women who gave of their fortunes as well as themselves brought two more institutions into being in North Carolina - Johnson C. Smith, which was founded as Biddle Memorial Institute in Charlotte, in 1867, and Bennett in Greensboro, in 1873, which later devoted itself to the education of Negro women.

In neighboring South Carolina, Benedict College was established in Comunbia in 1870, for the education of "teachers and preachers". And the work went on in the South with the founding of Virginia Union University in Richmond in 1899 and two colleges in Marshall, Texas - Wiley in 1873 and Bishop in 1881.

In Memphis, Tennessee, just four years after twelve Negro schools and four Negro churches had been burned to the ground "until there was not left in Memphis a single schoolhouse or church for the use of the colored people" a new school arose in 1870. A Pennsylvania physician, Dr. F. Julius LeMoyne contributed the initial funds for it and the college still honors his name. Another Tennessee college, Knoxville, followed in 1875.

In Louisiana, the two schools from which Dillard University was to emerge were founded in New Orleans in 1869. Much later, Xavier, the world's only Catholic University established for the higher education of Negroes, got its start there.

Negro church leaders used their meagre resources to start other colleges in the South. The first was Samuel Huston established in Austin, Texas, in 1876. Later it merged with Tillotson College founded in Austin by the American Missionary Association. Subsequently, Negroes opened Texas College, in Tyler, in 1894.

Livingstone College in Salisbury, North Carolina, had its origin in an old-fashioned camp meeting in 1879, when a group of Negro ministers began to collect the first pennies toward the start of Zion Wesley Institute. It was re-named in honor of Robert Livingstone, the son of the famous missionary, who died in a Confederate prison which then stood on the present college site.²⁰

Lane College in Jackson, Tennessee, had its beginning in 1882, Morris Brown in Atlanta in 1887. Both white and Negro church leaders helped to found Paine College in Augusta, Georgia, in 1883.

The first institution for the higher education of Negroes in Florida was Cookman Institute, founded in 1872, one of the two schools from which Bethune-Cookman emerged. The other was begun by Mary McLeod Bethune, a woman who rose from a slave family to become one of the great forces of Negro progress in the United States.

In the light of their beginnings, the achievements of these colleges argue well for the wisdom of their founders. Over the past century they gave America the vast majority of its outstanding Negro leadership. Among the grandchildren of their first students are today's 4000 Negro physicians - 2000 dentists - 1400 lawyers - most of the distinguished ministers and educators, businessmen and skilled technicians.²¹

This is the mission of the Church which has been omitted from the historical annals of American higher education, the Christian religion and the Christian Church, and Christian Education. It is the contention of this investigation that a basic strategy for campus ministry with culturally deprived Negro college students in these institutions must reappraise this mission to discern and preserve the perennial qualities inherent in the devotion of their founders. This means that the whole enterprise of Christian Higher Education among Negroes must be concerned with the movement of these young people

²⁰ Ibid., pp. 13-14.

²¹ Ibid., p. 14.

upward so that they become, through education, worthy, accomplished, and proud citizens. More importantly, however, at this strategic level must be the continuance, by precept and example, of a Christian faith which helps these young people and all of us to realize the reality of the Church's mission to the campus and our dream for the world.

The Negro colleges have two functions to fulfill which are peculiar to them. They will be needed to administer to the spiritual, social, economic, and cultural needs of the majority of the Negro students...Certain centers of Negro education will perform the unique function of providing education on a thoroughly integrated basis - supraracial, supracultural, suprainternational, and suprafait²².

This history and/or mission and functions of these institutions would have been impossible had it not been for the financial support given by the United Negro College Fund, Incorporated. The birth of the Fund in itself was a venture of faith and a mission of stewardship which are imperative qualities in a strategy for ministering with these students. These qualities will help make these students, and those who work with them, sensitively aware of their commitments to perpetuate in life and action the Christian values which undergirded their educational and vocational development and equipped them for lives of service in the humanizing process.

"Born of desperate necessity, nurtured by hope and plain old-fashioned courage, it sparked a movement of national scope and consequence."²³ These words adequately describe the birth of the Fund and

²²Benjamin E. Mays, "What is the Future of Negro Colleges?", Southern School News VII: 10 (April 1961), 12.

²³"The Biography of An Idea," p. 1.

its hopes as conceived by Dr. Frederick Douglas Patterson, its founder and third president of Tuskegee Institute. In an open letter to fourteen presidents in 1943, Dr. Patterson set forth his idea. One year later, after several meetings and the addition of thirteen more college presidents, a blueprint was drawn for the beginning of a joint enterprise for the financing of Negro colleges. "In April, 1944, the charter for the United Negro College Fund was granted. Its stated purpose was 'to aid the cause of higher education for members of the Negro people in the United States.'"²⁴ One month later, the first financial campaign was launched. Every year thereafter a campaign has been launched with remarkable success. In the twenty-five years of its existence the Fund's membership has increased to thirty-six member institutions distributed over twelve states. The measure of the Fund's growth financially is indicated by the total funds solicited from its inception in 1944 through December 31, 1967. In 1944 the total funds raised amounted to \$765.00.²⁵ With the close of the 1967 campaign, total funds raised amounted to \$4,604,731.00.²⁶

These figures, however, only tell one side of the story, because the Fund is much more than a mere instrument of financial

²⁴Ibid., p. 5.

²⁵Ibid., p. 8.

²⁶Treasurer's Report in the "Minutes of the Annual Meeting of the members of the United Negro College Fund, Incorporated" October 1, 1968, p. 7.

assistance. "Its full worth can only be measured in terms of the resources it has husbanded - the good colleges it helped to keep open and to make better - the thousands of educated citizens it has given the nation."²⁷

The forces for integration in higher education are moving but still with "not so deliberate speed". The period of transition will be long, and especially for these students because of their geographical location and experience. Thus, the Fund will continue to have the responsibility to assist in financing education for the seventy-three percent (73%)²⁸ of college age Negroes who reside in the southern and deep border states. Moreover, the removal of legal barriers to education will not remove the economic barrier for these students. Therefore, the Fund and its member colleges will continue to keep tuition and fees, even with government help, at the economic reach of these students until the economic gap is closed.

A campus ministry with these culturally deprived young people can ill afford to neglect in its strategy the reappraisal of the historic mission of the Church to these campuses nor the mission of stewardship and audacious faith of the Fund as it prepares them for the intellectual, spiritual, and social sensitivities necessary for their contribution to the whole nation and the whole man. Therefore, it is the servant role ("Even as the Son of man came not to be

²⁷"The Biography of An Idea," p. 9.

²⁸Ibid., p. 8.

ministered unto, but to minister..." - Matthew 20:38) which must accompany campus ministry with these young persons and inculcate within them this role for service to humanity.

Profile of the Campus Minister in the Predominantly Negro Church-Related College

A dialogic person-centered campus ministry and a reappraisal of the historical mission, stewardship and faith of the Church to the campus of predominantly Negro church-related colleges necessitate a unique kind of person to conduct such a ministry.

At the beginning of the present chapter references were made to the presence of campus ministries with Negro culturally deprived students matriculating at predominantly Negro church-related colleges, and to the poor structure of these ministries. The reference to "poor structure" quite likely is what was meant by the response received, but it still does not invalidate the operation of campus ministries in these situations.

As one moves about the campuses of predominantly Negro church-related colleges, the need for more organization and structure of a campus ministry is apparent. In many of these institutions the campus minister (chaplain, director of religious life and/or activities) is aligned with a Department or Division of Religion and has a teaching responsibility. Often, the teaching responsibility is full-time (four (4) three (3) hour courses) and he is also required to fulfill that part of his contract designated as Dean of the Chapel, Chaplain, and/or Director of Religious Life. Sometimes he serves as

special assistant to the president and is required to fulfill speaking engagements or make appearances at meetings of the Conventions and Associations from whom these institutions receive financial support. It would be quite valid to affirm that their ministry, for the most part, is a ministry with the community outside of the academic community, with administrative procedures, and with planning and participating in weekly worship. All of these aspects of ministry are commendable but the dialogic person-centered ministry with students, faculty, and staff personnel which is so essential, leaves much to be desired.

Therefore, the profile of the campus minister who must minister with culturally deprived Negro college students in these institutions represents the third strategic level in effecting a ministry with these young people. There are a number of indices which need to be considered and explored in the proposed profile.

Age. To inquire how old a man must be to effect a ministry with these culturally deprived students is tantamount to saying that he is just another of life's statistics, but nonetheless his chronological age is significant. The general consensus of today's revolting youth, especially college students, is that the person over thirty, unless he has something really "on the ball", is over the hill, restricted by the Establishment, and is unaware of where the "happenings" are. By the same token, however, we are constantly reminded that a man is only as old as he feels and thinks. Both of these statements may be rationalizations but they are significant.

College and seminary students are graduating much earlier than they were thirteen years ago when this investigator graduated from seminary, but this is no indication that the former are more intelligent because they are younger and the latter wiser because they were older.

The man, however, who is best qualified to minister with these culturally deprived students, according to this investigator's experience, needs to be the person who has been out of seminary long enough (at least five years) to have had some experience in collegiate education and some form of ministry with young people. Negro clergy who would qualify under these criteria are approaching or are already thirty years old because most of them, except for the present generation of students, have gotten a late start to college and have had their collegiate and seminary experiences interrupted because of financial straits. Therefore, whether these students like it or not, the person who is most likely to minister with them will be at least thirty years old. Moreover, the paradox of it all is that these students who reject persons over thirty inevitably express a profound respect for the person who is at least thirty because the culture in which they have been reared has conditioned them to age thirty being a respectable index of a person's maturity. On occasions, there have been men between forty and fifty who have been able to conduct effective campus ministries with these students because of their creativity and unique resourcefulness. All things being equal, however, the man who is at least thirty has reached the acceptable age of maturity and

is close enough to the present generation, provided he has other qualities, to minister with these students. McKinney's²⁹ study would corroborate this contention in that it indicates that the "mean" age for campus ministers in predominantly Negro colleges is 39.3 years, with the admitted range from 29 to 57 years.

Training. Geier's report on the normal training of campus ministers in the Methodist study indicated that nearly all held the bachelor's degree and all except a few are seminary graduates. What a comparison this is when we observe the training of Negro campus ministers. Prior to 1930 most Negro colleges depended for teachers upon men and women who had just finished college. With the improvement of the quality of education and teachers, prompted by the accreditation movement, very few fully accredited Negro colleges employ teachers without a master's degree or its equivalent. Acceleration at this point is clearly evident with campus ministers and teachers of religion in Negro colleges. Campus ministers in Negro church-related colleges are very adequately trained. As a matter of fact, they are the best trained personnel in terms of years of preparation. No Negro church-related institution, to this investigator's knowledge, employs a campus minister without a Bachelor of Divinity (B. D.) degree. Many of them have earned the Master of Sacred Theology (S. T. M.) degree

²⁹ Richard McKinney, Religion in Higher Education Among Negroes (New Haven: Yale University Press, 1945), p. 70.

and the Master of Arts degree in Religion in addition to the Bachelor of Divinity degree. Most of them have been trained in the better theological seminaries and divinity schools which have provided them with a broad theological education. It has been this kind of quality training of Negro campus ministers which has engendered a deep respect on the part of Negro culturally deprived students for these men and a continued request for men trained in that tradition. Therefore, the campus minister who would minister with these students must be theologically trained with nothing less than the Bachelor of Divinity degree or its equivalent.

Accompanying this basic theological training must be a person with an adequate and consistent theology. An adequate and consistent theology for ministering with these students must be much more than a system of beliefs worked out in the crucible of human minds because these young people come with little or no instruction about their faith and who, for the most part, have been plagued by a literal interpretation of that faith. Moreover, in order that the campus minister will not become hung up with the theological parlaying of the seminary classroom, he must transpose and translate this theology to life - to the basic and compelling needs of these students. It must be a theology which comes to grips with what the Christian faith has to say about God, Christ, the Church, Redemption, and Man as they relate to their achievement of selfhood and responsible citizenship. Such a theology must perceive of God not as some abstract being about whom he and they can intellectualize, but rather a personal God immanent,

transcendent, and concerned about the affairs of His world and the development of them as His creatures. God no longer can remain for these students a remote being who is aloof from His world; therefore, their former "pie in the sky religion" must give way to an existential, action-oriented faith which envisions God making Himself manifest supremely in Jesus Christ through the love relationships they enjoy with each other on campus.

Conceivably, the more significant doctrine in an adequate theology for ministering with these students should be upon the doctrine of man with a psychological-theological approach to the development of the self focusing upon the recognition of their existential anxieties and the discovery of themselves through communication with others. This kind of approach will help these young people to discover themselves and learn how to accept others. According to Sherrill³⁰, it will help these students to be vitalizing, self-transcending, self-determining, and self-conscious selves. This kind of movement toward selfhood will also help to increase the sensitivities of these young people to other people's sensitivities and will help them to realize that through relationships they can be capable of achieving Sherrill's qualities of closeness, liberation, community, individuality, wholeness, creativity, and growth.³¹ Discovery of themselves as persons will help them to envision the Church in the University (or College) as that "community" (koinonia) or fellowship

³⁰Sherrill, op. cit., pp. 2-14.

³¹Ibid., pp. 20-23.

of sharing in which God and man participate together in an intricate web of relationship, rather than man against man, man against society, or man against God.

Personality. The present generation of college students aptly describe the personality type of the campus minister who can relate to them and minister with them as a person who is "together". Translating "together" into the jargon most commonly understood and articulated, this means a campus minister must be an integrated person with an integrated personality. Such a personality type is not easy to find, and college students like small children have the kind of built-in radar sensitivity which enables them to detect a "phony" person. Culturally deprived Negro college students are very sensitive and are able to detect a "phony" from a genuine person. Therefore, the campus minister who ministers with these students must have discerned some definite directions for his own life and must have achieved a stable equilibrium. He must be "together". He must be disciplined enough in his own psyche to be open to the constant and loaded queries often addressed to him, theologically mature and sound enough to engage in dialogue without "losing his cool" (as students would say). He is required to have the kind of personality which is outgoing and involves those who are not particularly concerned about being involved. He is required to be able to adjust his strategy and approach to ministry according to the situations as they arise. Because of the stereotype which has become fixed in the minds of many culturally deprived Negro college students about the minister being a "stuffed shirt", a

moralist, not open to change, and knowledgeable only about the Bible, the campus minister by virtue of his own personality and deportment must convey the true picture that he too is engaged in the humanizing process. He must be mature and willing enough to permit students and other colleagues to address him by his given name rather than project the kind of personality which commands that he be addressed as "Reverend". The latter is especially significant in ministering with culturally deprived Negro college students because tradition and culture have already dictated to them a kind of deification of God's man which sets him apart from the laity. Therefore, former pastors of Negro churches do not make the best campus ministers because Negro pastors project a power personality syndrome and they very rarely make the transition smoothly from a pastorate to campus ministry. Their former pastorates are superimposed onto the campus culture so that students and colleagues are conceived as pawns of the good shepherd and not as growing, maturing, and inquiring personalities. Therefore, he must be able to maintain the common touch, influence and be respected by students and colleagues alike in order to build bridges of communication in effecting a genuine dialogic person-centered ministry.

Knowledgeable and aware. The campus minister who would serve culturally deprived Negro college students today in a person-centered ministry can no longer water down and disseminate seminary classroom pastoral theology without being confronted with the existential issues of the times. His knowledge must be much more than that he gathers from the Bible. He must be knowledgeable about the book of life and

the book of human relations. His utterances are suspect if they always contain some religious or moral dictum, but his commitment is sanctioned, respected, and accepted if he indicates that he is knowledgeable about the present crises in the world, about the college constituency, and more especially about the pursuits of black students to attain identity, respect, and human dignity. Not only must he be knowledgeable about these things, but he must be sensitively aware of the dynamic forces at work in the world and committed to a personal involvement in them. The campus minister cannot be from what the students call the "old school" nor constructed on the older model. He has the responsibility for knowing more intimately than anyone else, the pulse beat of students, faculty, and administration. He must be keenly aware of the forces at work in student revolts and protests and in their rejection of authoritarianism. He is required to be knowledgeable about student "lingo" and to be able to use it appropriately without distorting the respected image which the college constituency has of him.

Because the most effective work of his ministry usually takes place in groups, he must be knowledgeable about and aware of group process and group dynamics. As a leader, dialogue-enabler, and engager, he must know the importance of the group. He must know that through the group these students fulfill societal, mental, physical, and spiritual needs; and are helped in balancing adult authority and youthful freedom. His knowledge of group process will mean that he must encourage these young people to speak their minds freely rather

than to struggle and fight for ownership of ideas, to listen thoughtfully and critically to others rather than monopolize the discussion, to take part in friendly disagreement, to be action-minded, and to develop the rarest of all arts - the art of listening. Also, as adult guarantor he must have the discernment to know what these students expect. They expect his understanding, interest, alertness, the wisdom of his experience, trust, his ability to listen and to be democratic, his ability to make suggestions and to affirm them as persons. The latter are paramount as these young people strive to be human.

Administrative, counseling, and teaching abilities. In chapter three the traditional dimensions of the work of the campus minister were outlined as follows: teaching, counseling, preaching and leading worship, and administering-organizing. In addition, brief descriptions were given to other responsibilities characteristic of the new direction which campus ministry is taking. These descriptions detailed the campus minister as enabler, critic-prophet, analyst, catalyst, convener, and responsible participant. Although the latter descriptions seem to be more relevant to the existing needs which campus ministry must fulfill, and more appropriate for the campus minister who serves culturally deprived Negro college students in the situations already described, the traditional dimensions of the work of the campus minister provide the broader base by which administrative, counseling, and instructional abilities can be discussed in the present profile. Immediately, it must be made crystal clear that there

is always the gap between responsibilities and abilities. Also, we must face realistically the question raised by Geier in his study, namely; "Can the campus minister be a Jack of all trades?"³²

The indices already discussed in the profile of the campus minister in the predominantly Negro church-related college would suggest that because of extenuating circumstances he is a "Jack of all trades" and will remain a "Jack of all trades" until better structures for this ministry have been worked out on these campuses. The campus minister, therefore, must possess the ability of administrator, counselor, and teacher.

By virtue of the fact that he is charged with the responsibility for the spiritual needs of an academic community, the campus minister is considered the administrator of this area of the college's life, but all persons who have the title of administrator do not have the ability commensurate with the title. The person, therefore, who serves as campus minister with culturally deprived Negro college students in predominantly Negro church-related colleges must be able to articulate what campus ministry is orally, and in all written communications which require his interpretation of this ministry. As administrator, he must be able to plan, organize, implement and follow up the results of any activity relating to campus ministry. He must have some

³² Woodrow Geier, The Campus Ministry of the Methodist Church (Nashville: Division of Higher Education, The Board of Education, The Methodist Church, 1967), p. 29.

business sensitivity in order that he may plan a budget and stay within it. The making of schedules and sticking to them, adequate planning months ahead of scheduled events, budgeting his own time, writing and answering letters promptly, being cognizant of minute details, discerning which chapel speakers will contribute most to the college's basic purposes and will complement his ministry without using his office as a reciprocating medium to repay personal invitations, the discipline to remain in his office until the task is complete, to be able to refuse lucrative outside financial offers at the expense of his ministry to the college, the finesse in involving the entire college community in campus ministry rather than relying upon a selected few, being able to relegate responsibility, a dedication to making religion in life a reality - all of these and more are the abilities necessary for the campus minister who works with these students. They are necessary even though, in some instances, he may be appointed by a church body; for in the final analysis the effectiveness of the ministry he conducts rests upon his own creativity and ingenuity as an administrator.

There is a long standing tradition among Negroes, that the clergy are "God called" and "God sent" counselors, but it is precisely at this point that the logic of such a tradition breaks down. It seems more feasible to suggest that clergy have the propensity for being counselors. Again, the gap between propensity and ability is very wide. Counseling is much more than a cathartic happening and the recommendation of solutions to problems. This is precisely why the

ability to counsel on the part of the campus minister with culturally deprived Negro college students is so extremely significant. Negro college students who are culturally deprived find in the campus minister the kind of supportive counseling they need to face their problems. Because they are reticent, shy, and reserved many of their problems are frequently bottled up inside. The campus minister to these young people must be able to give them the kind of assurance and confidence they need to begin exploration of their problems. He will not be expected to work miracles with them in the analyzation of their problems because they, as this investigation has already inferred, are much less introspective about their problems than are their "white" contemporaries. He will, however, be expected to serve as a vast reservoir of resourcefulness for all kinds of problems, religious and otherwise. As a counselor, then, he must have had some basic courses in counseling and the counseling process. He must be able to discern which counseling techniques are more appropriate for these students who need counseling. The late Russell L. Dicks in Pastoral Work and Personal Counseling describes one task of pastoral care as "the pastor going to the people". In similar manner, the campus minister to culturally deprived students, must have the ability to seek out students who need counseling before their problems overcome their potentials for mature development. He must have the ability to discern that he is a member of a community team of counselors and not the only person responsible for ministering with them. It follows, then, that he must have the ability to use the method of referral.

This is perhaps the most difficult ability with which the Negro campus minister has to wrestle because of the tendency of his colleagues and students to deify him and make him suprahuman. Second, only in terms of difficulty for the campus minister with these students, is his ability to maintain the content of confidences which are entrusted to him without revealing them in a sermon, in conversations with others, and in counseling sessions with others.

Because of the multiplicity of problems centering around economics and family disorganization he must be able, from his own experiences and from consultation with others, to relate to these students and to their families by bringing the reconciling message of life, grace, and hope of the Christian Church and the Christian college he represents. Lest he have some difficulty in his own personal life or family which prohibits him from being a genuine person capable of counseling and relating to others, he must have the ability and the courage to seek counsel for himself.

Time and place for counseling with these students are often unstructured and are indications of the need for these students to release their tensions at times we perceive as being inappropriate. If the Negro campus minister with culturally deprived Negro college students is to be able to get at the grass root level of their problems, he must have the ability to counsel with them as he walks across the campus, as he goes to class, in the middle of the preparation of his sermon, as he picks up students and gives them a ride to town or to the community shopping center, or as he hastens to be on

time and in attendance at a faculty or high level administrative meeting. The counseling situation in these institutions, therefore, is no respecter of time and place when a few minutes of genuine interchange between genuine persons means the difference between life and death of one or both.

With the movement for accreditation and the upgrading of the educational process the focus in higher education has been upon excellent and creative teachers. For the campus minister who serves Negro culturally deprived college students, this focus has extreme significance because most men employed as campus ministers in predominantly Negro church-related colleges are required by contract to teach courses in Departments of Religion and Philosophy. The number of courses taught is determined by the size of the teaching faculty in these departments. The content of what the campus minister in these situations teaches is important, but much more important is how he teaches and his ability to teach. The tendency of many campus ministers in the situations dealt with is to theologize or be homiletical in whatever course is being taught. This is another reason why, according to this investigator, men who have served churches are not the best campus ministers. Teaching and preaching go hand in hand, but not every preacher has the ability to teach in a college setting. Evidence abounds in Negro churches to validate the ineffectiveness of the teaching ministry. As a matter of record, ministers in many Negro churches, especially Baptist churches, do very little teaching. The only evidence which resembles teaching is the short

time spent in Sunday Church School each week, and one would hardly call that teaching.

The ability of the campus minister to teach Negro culturally deprived students on a college campus is, first of all, the recognition that his audience is not a captive church congregation. There is feed-back. There are questions raised for which answers are expected. There are discussions which need to be guided and directed. Reactions are expressed. Basic beliefs of students and teacher are challenged and questioned. Therefore, the campus minister must be knowledgeable about his subject matter, cognizant of educational methodology, group interaction, and group process; he must have the proper skills for communicating ideas and entertaining the exchange of ideas; he must have the ability to read widely and to discern volumes and materials which are most appropriate and relevant to the task at hand; he must possess the ability to control his class rather than allow the class to control him; he must be able to get ideas and process off of paper into the lives of his students; he must be able to determine how much structure is necessary without constricting the flow of ideas. Especially for Negro clergy, the campus minister who serves as classroom teacher must develop the capacity to use resource materials honestly (that is, giving credit to the proper author) and the skills to use notes in lecturing. These two requirements are highlighted because many Negro clergy in the classroom have the tendency to use a man's materials without giving credit to the author on the one hand, and to feel uncomfortable using notes, on the other, because of the

long standing tradition that a preacher needs no notes to proclaim the Word.

Outside of the classroom situation there are teaching experiences which require the recognition of other abilities which the campus minister must possess. Group work, dialogue and involvement are crucial areas where special teaching abilities are necessary. Very few educators would contest the premise that at least half of what we teach occurs outside of the classroom. Therefore, the very presence of the campus minister at organization meetings and activities, and his participation dictate abilities which must be cognizant to him. Every appearance the campus minister makes, formally or informally, is an occasion for teaching to take place. The special abilities incumbent upon him, therefore, in group situations are (1) his capability to interpret and exemplify what we now call "Christian presence" and (2) his skill in the recognition and use of the dynamics of dialogue.

It is the contention of this investigator that the terms "presence" and "dialogue" are not really new terms at all; rather, we have just discovered their relevance for contemporary times. The campus minister and all other clergy in general who have taught in these institutions have always brought a presence into group situations and existential involvement. This presence may be regarded by some interpreters as according respect for the clergy but I contend that it is presence. Dr. Hugh Noble, Director of the Commission of Higher Education of the National Council of the Churches of Christ in the U. S. A., offers the statement presented in May, 1964 at the

consultation of the World Student Christian Federation on "presence" as an ecumenical strategy in the academic world.

We affirm that Jesus Christ is Lord of the University, and that his purposes demand our full presence and participation in its life. It is in this faithful presence and participation that we witness to his Lordship calling the academic community to respond to his claims. ...These convictions do not permit us to regard the University as alien territory to be conquered and held. Rather, they compel us to understand the nature and aims of the University, to listen to what God is saying to us through its work, to identify ourselves with it, and to discern within its life new possibilities of humanization.³³

The ability to communicate this kind of witness (presence) is incumbent as a teaching methodology for him who ministers with these students because it assures these students that there is a reconciling balm in their struggle to be human and in their attempts to relate the Christian faith to the humanizing process. It is in this witnessing that the campus minister learns to disrobe himself of sophistications, status, professional trappings, and arm chair theologizing which have been a part of his facade, to face the reality of incarnational involvement. It is in the existential moment when the campus minister, by his presence, acknowledges without fear of losing status that he teaches by his own involvement that "we have to get into the midst of things even when they frighten us."³⁴

³³Hugh C. Noble, "Some Christian Concerns," in Developments in American Higher Education (New York: Commission on Higher Education, National Council of the Churches of Christ in the U. S. A., 1964), p. 35.

³⁴Ibid., p. 42.

The Negro minister, like most ministers, has been accused, and rightly so, of talking too much. The result has been monologue, rather than dialogue or two way communication. The sad commentary is that we emphasize dialogue on the contemporary scene but often stifle the process.

Henry Mitchell, minister in the Calvary Baptist Church of Santa Monica, California, made a significant observation on dialogue as he addressed delegates to the consultation on the Black Church at the Boston University School of Theology, November 6-9, 1968 when he said it was the unlettered clergyman (the old time black preacher) who invented dialogue, and that his great-grandmother knew you had to have interaction between pulpit and pew to have a real ministry of the Word.³⁵

Mitchell's observation is timely even though uttered in a controlled setting and to an empathic audience, for it indicates that the campus minister who, today, ministers with culturally deprived Negro college students, must continue to recognize, encourage and use the dynamics of dialogue in the teaching-learning encounter outside of the classroom. It means he must develop the ability to enter into dialogue with these young people rather than dominate dialogue because the latter is what teachers do, according to Karl Heim. He says "teachers display virtuosity, subtlety, and their experiences over

³⁵Harold Schackern, "Toward A New Black Theology," Tempo, I: 4 (December 1, 1968), 12.

against the students,"³⁶ More specifically, Heim goes on to say,

In practical life, we see this specific difference between the 'I-It' world and the 'I-Thou' relation more particularly in education...For the teacher, the pupil is an object of education, and therefore an 'it', which he must study, must analyze, in order to understand better...³⁷

Virtuosity, subtlety, and teacher dominance are lessons which the campus minister must unlearn as he teaches through dialogue and involvement, lest he alienate rather than congregate the confidences of these students. He must recognize what Cicero meant when he said that men differ in knowledge but are equal in ability to learn.

In summary, age, professional training, an adequate and persistent theology, an integrated personality, knowledge and awareness; and administrative, counseling, and teaching abilities are vital components in the profile of the campus minister, a third strategic level of concern, who must serve with the culturally deprived Negro college students in Negro church-related colleges.

Areas for Implementation of Campus Ministry

This investigation commenced on the note that there is a revolution abroad in our land and that the force of the revolution has made an inroad into campus ministry. Also, a great deal of attention has been devoted to new forms of ministry which are emerging. The

³⁶Quoted in Cully, Iris V., The Dynamics of Christian Education (Philadelphia: Westminster Press, 1958), p. 104.

³⁷Ibid.

implications of both of these thrusts are significant in that they speak, in a general fashion but not specifically, to campus ministry with culturally deprived Negro college students matriculating at Negro church-related colleges. Therefore, the fourth and final strategic level of concern must speak to areas of implementation which are necessary if campus ministry is to be meaningful for these students. Upon the basis of this investigator's experience and visitation, there are six (6) crucial areas for the implementation of a relevant campus ministry with the culturally deprived Negro college students in these institutions. They are as follows: (1) Worship and Preaching, (2) Counseling, (3) Teaching, (4) College-Community Relations, (5) Ecumenical Concerns, and (6) Local Campus Foci.

Before attempting to deal with each of these crucial areas, there are some general considerations necessary before implementation is possible. These must be the recognition on the part of the board of trustees and the president of these institutions that campus ministry is a necessary segment in the life of the college and the student; that campus ministry is not an adjunct to everything else that takes place in the educational process, but a part of the whole; that there must be the employment and/or appointment of a campus minister who is committed to the mission of the Church to the campus and is willing to expend his energies, time, and experiences in the fulfillment of the mission; that campus ministry is a full-time witness of the Christian Church and to the Christian faith which transcends mere religious platitudes and a sentimental religiosity

with a one-sided religious dimension and must encounter the concrete structures (sacred and secular) of our society for the restoration of normal maturity as seen in Jesus Christ; and that there must be an adequate and separate budget for the fulfillment of this ministry. If consideration is duly given to these prerequisites, then there is the expectation that the following areas of implementation can be effected.

Worship and Preaching. Worship and the proclamation of the Word have been indigenous to Negro life and culture. In both, Negroes have found in the Church's worship and preaching for good or ill, a haven of security, hope for their distresses, prophetic voices assuring social justice, assurance of pardon in Christ's forgiving love, and an opportunity to release pent up emotions from daily struggles and reverses. Negro preachers have been quick to observe the pulse beat of their people and have tried to meet their needs, but the methodology has been questionable. Worship and preaching have appealed to emotions and a "pie in the sky religion after while" which have been devoid of reason and the existential significance of religion in life and living relations. Such a second-hand emotional religion has been passed on to these students and they find that their worship life and the sermons they hear are out of step with their other newly acquired academic, social, and existential postures. Therefore, the campus minister who is responsible for their worship life has the responsibility of making worship and preaching meaningful. How will he do it? The solution is educational, apart from all other panaceas we might recommend.

Worship must be purged of its stilted liturgy characteristic of many churches on the one hand, and the license (so called freedom) characteristic of some churches on the other hand. Students find little meaning in some of the liturgies used in the worship experience because they have little relevance to what is happening in the world and in their lives. On the other hand, when liturgies are omitted they tend to relapse into what in the Negro community is called "the old time religion".

The campus minister, through small groups, must find the opportunity to engage students and faculty alike in dialogue on worship - what it means, how it can be expressed, when is it meaningful, what makes it meaningful, and what are some new forms which may be employed. This suggests the development of a worship committee charged with the responsibility of sampling faculty and student appraisals of problems and possibilities of worship. It also suggests that the campus minister entertain the idea of supplementing the formal service of worship each week with voluntary and spontaneous small group worship experiences in the dormitories and Student Centers. In this way worship will no longer tend to be conceived as something one does out of habit and obligation but out of a sense of commitment and concern for each other at the moment of crucial common involvement. It is the contention of this investigator that the formal service of worship needs to be maintained as an experience of corporate concern, but that compulsory attendance be seriously questioned.

The matter of renewal and reform in worship is necessary. A step in this direction may mean total involvement of the academic community, i. e., the use of faculty, students, staff and administrative personnel who are not the clergy, and the use of drama and other art forms as expressions of one's worth-ship of God. Such a step is necessary for the Negro college community which is still steeped in the "hang up" of what is secular and what is sacred. It must be observed that care must be taken in selecting what is appropriate for the worship of God lest the concern to use secular forms leads to the obliteration of the traditional Christian terminology. The maintenance and use of Christian terminology are exceedingly expedient for the Negro college community, even with the thrust for reforms which are taking place because the use of this terminology is the heart of worship for the constituents in these college communities. The real task, therefore, is to restore existential meaning to Christian terminology which has had the tendency to become obsolete, rather than press for revolutionary changes merely to be in step with the times. Negro culturally deprived students are no different from the students who comprised the delegation to the World Student Christian Federation during the summer of 1964 and expressed the conviction that,

For those who have responded to Christ's call to identification with the needs and hopes of our world, there is the necessity of offering all that has happened in our own lives and in the life of the world to God.³⁸

³⁸ H. Davis Yeuell, "Worship in the University," Communique, XXII: 9 (September 1965), 5.

Preaching in the academic community is even more significant than the general worship experience because it is usually the zenith in any formal service of worship. If preaching was eliminated from the formal worship service at any Negro church-related college where culturally deprived students matriculate, the general student reaction would be that there was not a worship service. This reaction points to the extreme importance placed upon the sermon in a service of worship. It also indicates where the emphasis in worship is placed in the local churches from which they come. Given this fact and their local church tradition, the campus minister to these young people is obligated to make the preaching ministry meaningful. He starts, however, with some strikes against him because there are some preconceived notions about religion and preaching which he must overcome, namely; that religion and preaching are dissociated from reason, that religion and preaching are not areas for scholarly investigation and application, that religion and preaching foster little social consciousness and sensitivity, and that religious and homiletical ideals are impractical.

These preconceived notions, however, can be overcome provided the campus minister takes into account some vital guidelines in his preaching ministry. The following vital guidelines will not only enhance his preaching but will strengthen that aspect of his ministry with these young people: (1) The college constituency expects for him to preach and he is obligated by his "call" to preach; (2) He addresses a unique kind of congregation; (3) He is expected to preach to the

whole of that congregation; (4) He is expected to confront, challenge and motivate his congregation to concrete action; (5) He is expected to have a broad comprehensive knowledge of the forces and phenomena of the universe and the concepts of the age in which we live; and, (6) He is obligated to prepare with painstaking care.

Contrary to the prevailing opinion on the part of campus ministers and those invited to preach in worship services, the college audience expects the preacher to preach and not to lecture. The pulpit stand is not a lecture hall where the campus minister is expected to analyze and systematically present propositions to be weighed. In preaching, the campus minister is expected to present the truth of the gospel so that faculty, students, and all assembled come to see their relationship to God, their fellowman, and the world, and so that their wills may be challenged to make responsible decisions. Guest preachers have often inquired of this investigator what and how to preach. Some have even expressed a fear of preaching in the college chapel, while others have openly expressed to the college congregation that they can't preach "here" like they would in their churches. All of these references point to the misconception that college audiences expect for the preacher to display his erudition. Campus ministers through their preaching, must focus upon the act of worship to God so that their audiences may be continually illumined by His Word and not be frustrated by his systematic academics, polemics, and ostentation.

The campus ministry, through preaching, can be relevant to culturally deprived Negro college students when the campus minister

recognizes that, unlike the classroom situation, he does have a captive audience which has peculiar needs to be met, specific sins for which they need forgiveness, and specific hopes which need to be nurtured. In short, he must address his message to the flock of his own fold and not in generalizations which gloss over where they live.

Preaching is not retaliation in the guise of God's word and protected by the evidence of a pulpit stand where the audience cannot speak back, nor is it the opportunity to release hostility against one's peers or complacent students. The campus minister, through the preaching aspect of his ministry, must address his message to the whole of that congregation. In addressing his message to the whole of that congregation, he addresses it to himself and therefore brings God's judgment upon himself also. Simplicity is the watchword, for the most learned (if he is truly learned) will not be insulted by the simplicity, yet profundity, of the gospel message. Good advice is adequately given for campus ministers who preach to the Negro culturally deprived college student and faculty congregation in the following words:

There is one Lord, one faith, one baptism, not many. We do not proclaim one gospel for the learned and another for the unlearned, one way to Christ for the Ph. D. and another for the day laborer, one Christian life for the professor and another for the plumber, one ethic for the student and another for the salesman.³⁹

³⁹A. Stanley, MacNair, "Preaching to the Academic Community," in George Earnshaw (ed.), Campus Ministry (Valley Forge: Judson Press, 1962), p. 162.

The preaching of the Word is not meant to soothe nor for people to enjoy. It is confrontation, challenge, indictment, forgiveness, and action in what God has done in Jesus Christ. It is not a dichotomy of "do's" and "don'ts". The campus minister with Negro culturally deprived college students strengthens his preaching ministry when he is accurate, concrete, honest, deals with the existential issues, is able to admit his own ignorance, and approaches his task with humility. He must not try to substitute for inadequacies in any of these by an appeal to the imagination alone or by some kind of literary ostentation or flamboyant excursion from the mundane existence of human concern to a mystical beyond. This kind of display sounds good to the ears, and many students like it, but in the final analysis they ask, What did he say? As campus minister, he is a clarion of truth and must for the sake of his calling sound the positive note of the gospel with a winsomeness and the authority of the spirit.

Preaching is the proclamation of the truth of what God has done in Jesus Christ. As such it is comprehensive and therefore the campus minister through the preaching ministry must bring his preaching in tune. This suggests that his preaching must penetrate the thought patterns, systems, presuppositions, analyses, and dichotomies of all areas of academic pursuit and still maintain its own distinctiveness. He is obligated to ask himself the perennial question: What does the gospel have to say? He must overcome the paradox of being perceived only as an authority in spiritual matters and display his breath of understanding of all fields and his ability to relate the Christian

gospel to each. The development of these kinds of skills awakens Negro culturally deprived students to the realization that the campus minister in addition to being an excellent preacher, broadens their own perspectives and places his ministry in high esteem.

The climax and effectiveness of the campus minister's preaching demands painstaking care. It requires reading, praying, writing, revision, meditation, reflection, and mastery of ideas guided by the direction of the Spirit. For the campus minister who preaches to Negro culturally deprived students, this may prove difficult because he often inherits a tradition which has been handed down to him which says, "All that you have to do to preach is to open your mouth and God's Spirit will fill it." Culturally deprived Negro college students have also been brainwashed by the same kind of false logic, and therefore many of them are still unable to understand the necessity of the preacher's use of the manuscript. The campus minister, however, who would increase the effectiveness of his ministry through preaching must prepare as much for the delivery of his sermon as he does for his classroom to insure accuracy, urgency, contemporaneity, and the respect of the college constituency.

Counseling. The counseling aspect of the campus ministry for him who serves Negro culturally deprived college students is inseparably related to the abilities of the campus minister to counsel as described in the strategic level on profile. More importantly, however, the campus minister who serves these young people as counselor must be aware that he is in the strategic position of providing an innovative

and creative type of counseling approach which has not been provided for them previously. There are few counseling services for them. The psychotherapeutic approaches have been inadequate, and there have been difficulties in understanding the life styles of these young people. These are problems which the campus minister with these students can solve with an adequate counseling program because of his unique relationship with them.

The understanding of his relationship to students, his understanding of their deprivation characteristics, and the confidence which the students have in his genuine concern are the basic foundations for an effective counseling ministry with these young people.

The counseling ministry is a ministry of relationships. The campus minister with these young people is obligated to communicate this basic concept because of the prevailing notion among the culturally deprived that to seek counseling is to indicate some sort of insanity. The kind of relationship necessary is best described as "friend-to-friend" because the "father-son" or "father-daughter" relationships resemble too much the paternalistic relationship characteristic of the middle class counseling model and reminiscent of the "master-slave" relationship from which these students want to escape. The counseling relationship must center upon acceptance and understanding of them as persons who are capable of perceiving the campus minister not as a symbol of their concerns dressed in a white shirt with black accessories and overflowing with superiority, but as one who identifies and is empathic with their sufferings as if they

were his own. It must center upon what the counselee expects to receive from the relationship and what he as campus minister is expected to give to it. These students expect the campus minister as counselor to be the aggressor in the relationship. They expect for him to do more than grunt, reflect, nod, say "Oh" or "Uh huh", or merely make another appointment with them. He is expected to contribute factual knowledge to enable them to remedy their situations. In short, he must learn that his relationship to them is an informative and supporting relationship. The students must feel and know that he has helped them, and help for these young people means telling them what to do. For the campus minister, this indicates that he must abandon the "white middle class" counseling approach and deal with the reality of their deprivations.

What are the realities of their deprivations to which his counseling ministry must encounter? The "down-to-earth", "friend-to-friend" relationship must discern the peculiar behavior and cognitive style of these young people. This means his counseling ministry must take into account the environmental factors, especially the fact that these young people and their parents have never been fully integrated into the cultural mainstream. The psychological factors such as, the restrictions in the range of their experiences, their failure to reach the maturational ceiling, the minimum range of stimuli, lack of exposure to language relating to the counseling process, self interest, expression of hostility and envy toward those who prosper, and the feeling of being exploited must be included in the campus minister's

counseling ministry if he expects his counseling to be valid and strengthened as he ministers with these students.

Is he for real? Is he "together"? These are the questions raised by culturally deprived young people because there is within them the latent tendency to distrust adult concern of any kind. The counseling ministry of the campus minister, therefore, must focus upon the counselor's genuine expression of his concern for these students and their problems. This necessitates that he is clear in his own thinking about who he is, has he been able to identify, or is he caught in the middle of his own training and the reality of the situation. A genuine sense of his own identity is a prerequisite for eliciting and solidifying the confidence of these young people that he is in their corner. They must be confident that he does not judge their deficiencies of low self esteem, low aspiration and motivation level, their weakness in expression, their inability to deal with the abstract, and their disgust for conformity, alone, but that he will also consider their creativity, their functional skills, their capacities to form meaningful and loyal relationships, their resourcefulness in pursuing self-directed goals, and that they may be excellent candidates for social therapy as attested to by their involvements in social movements and social revolutions. They must have the confidence that their dependence upon the campus minister in the counseling situation is an indication of their willingness to trust him in the hope that he will also come to the realization that a whole new approach to counseling with the Negro culturally deprived students

is an area to which his ministry can make a significant contribution. Riessman et. al., have aptly indicated the possibilities for such an opportunity.

There is a definite need for clinics and clinicians to reexamine the modality to be used with people of inadequate cultural backgrounds...They expect the therapist to assume an active role in the interview and they expect him to do more than converse...They tend to be very dependent, and the dependence is enforced dependence. It is not a neurotic need but results from deprivation of those minimal resources which should be available to them.⁴⁰

Teaching. Any approach which approximates effectiveness in the teaching aspect of campus ministry to Negro culturally deprived college students is predicated upon the abilities discussed earlier in this chapter. Like counseling, the teaching ministry of the campus minister with these young people is built upon relationships. Knowledge of and commitment to the Christian faith and the educational process are still the ultimate goals for which we seek in the mission of the Church to the campus, but without relationships as the foundation stone the former are relatively insignificant. Therefore, when teaching as an area of implementation is suggested, the interpretation refers not so much to the content but more to the dynamics in process in the teaching-learning experience. Immediately, this suggests the activation of the campus minister's ability to put into practice the principle of dialogue expressed earlier in the chapter. It is also at

⁴⁰F. Riessman, J. Cohen, and A. Pearl, Mental Health of the Poor (New York: Free Press, 1964), pp. 74, 213.

this point that the campus minister may be most vulnerable and at the same time more destructive to these students. The reference made earlier about ministers talking too much often characterizes the campus minister's teaching with Negro culturally deprived college students because there is the feeling on the part of many of them that their primary task in the teaching experiences out of the classroom is the same as the task in the classroom, namely; to disseminate facts and transmit knowledge and ideas. The results are obvious. Very few relationships are formed, facts and ideas are heard but never acted upon, alienation is fostered, and genuine dynamics seldom get the chance to interact.

If relationships form the core for genuine teaching, the campus minister with these students is obligated to know and utilize the principle of nurture, recognize his unique position as teacher-leader, and teach by his participation.

Most campus ministers who serve Negro culturally deprived college students are aware of the principle of nurture in theory because their one seminary course in Christian Education has provided them with that knowledge, but translating the knowledge of the principle into action to reach the students at their "growing edge", is a lesson to be learned and learned well. His teaching ministry must focus upon culturing these young people through genuine relationships of love and concern so that they can become aware of their own human potential for wholeness. His teaching in groups, large or small, must be upon establishing a sense of belonging to each other and to a

community of faith and learning which expresses its care for them. Teaching which stimulates interaction and action must be thoroughly grounded in educational philosophy, psychology, and theology.

The campus minister as teacher is also a leader. He may be a natural leader or he may be a forced leader. Whatever the circumstance, as teacher he must assume the greater part of the responsibility for guiding the destiny of these students. His ministry needs to be structured so that he does not dominate and force his opinions upon the students because if he does he becomes a dictator rather than a teacher-leader and adult guarantor. I think Grimes expresses quite adequately the campus minister's role as teacher-leader in his teaching ministry when he says,

...Teaching involves guidance and the responsibility in some situations to make independent decisions, but it does not necessarily imply the use of the kind of authority which involves dictatorship.⁴¹

As a democratic Christian teacher-leader he must allow these students the opportunity as learners to be themselves, to experience group acceptance, and therefore grow into mature human beings.

One of the greatest lessons, in his teaching ministry with these students which the campus minister must learn and learn to communicate, is that as teacher he is also a participator because he has some of the very same needs which his students have and they need

⁴¹ Howard Grimes, The Church Redemptive (New York: Abingdon Press, 1958), p. 112.

to be fulfilled. By participating, he learns to disarm these students of the prevailing notion that he "knows it all" and is superior to them. By his own genuine participation, not authoritarianism, he enables the pupils to participate. Nothing is needed more among culturally deprived Negro college students than the right to participate. The students participate through the campus minister because the campus minister himself becomes a medium for participation. As teacher-participator, the campus minister to these students must become, in reality, the change agent who is sensitive to meanings, open to new insights which come unstructured into the situation, and versatile enough to alter his methodology to provide the optimum learning situation.

College-community relations. A familiar sentence used by Dr. M. K. Curry, Jr., president of Bishop College, Dallas, Texas, in his addresses to alumni, friends, and philanthropic foundations has been; "We need freshmen, funds, and friends." The latter emphasis in the sentence, "friends", indicated the responsibility of the college to win the allegiance of the community citizenry. Also, it implied that each faculty and staff member was obligated, whether he or she accepted the responsibility or not, to be a public and human relations ambassador for the college. Aside from the president himself and those contracted for the special responsibility of public relations personnel, the campus minister more than any other person is in the most strategic position to keep relations bridged between the college and the community. He visits and preaches in the churches, he participates

on panels and serves as resource person in community-sponsored endeavors, shares in the formulation of human relations policies, and often serves as the college representative in Christian Higher Education meetings.

If the campus minister of this investigation served in a predominantly white middle class institution, his task would probably be half complete because there has been some structure and/or machinery in operation which he could use, but since he serves predominantly Negro culturally deprived college students in a Church-related college, he almost starts from scratch. Aside from the contacts he has made on his own, the greatest prospect for building and bridging the college and the community is through the relationships he has formed with students. This is where this investigator perceives he must begin.

Oddly enough, the most difficult task in this area which the campus minister who serves Negro college students has is building and maintaining relationships with churches. Many ministers of churches are lettered men and many are not but this hardly is the crux of the enormity of the task. The plain fact is that many churches and their leaders are unaware that colleges exist in the proximity of their doors on the one hand, while on the other hand, many are unaware of what really goes on "out there" at "x" campus. Because of this basic ignorance by churches of what goes on at the colleges, the basic educational objective for some, it behooves the campus minister to take the college to the churches and the community. This investigation

suggests that a campus ministry which is to be relevant for culturally deprived Negro college students and the Negro communities in proximity to the college campuses must provide some off-campus experiences for the students to help them develop an appreciation for the communities, to serve as ambassadors of good will for the college, and to expose them to the wider world where they will eventually serve. Therefore, the campus minister has the responsibility not only for planning such interchange but also for creating the kind of atmosphere necessary for the students to engage in this development of human relations. Even though culturally deprived, these students tend to look down their noses upon the general community citizenry, especially if the majority of the community populace is unlettered. The task of changing attitudes becomes the campus minister's responsibility. Knowing the general tenor of the abilities of Negro culturally deprived college students, this investigator suggests that the campus minister can best accomplish his task with students by preparing them with wider exposures at Retreats (probably two per semester), National Denominational Conferences, Human Relations Seminars, Faculty-Student Exchange Programs with other institutions (for a full semester), Student Exchange Programs (for a week or weekends), College-Community Relations Seminars (with Chambers of Commerce and Community Goals Committees), and through University Christian Movement participation. It is the contention of this investigator that these kinds of exposure will help these young people understand themselves and other ethnic groups, group process, increase leadership potential, undergird self-confidence

in what they can do, help them to observe dynamics in action, perceive the Christian faith at work, and come to the realization that the educational process does extend beyond the classroom and their own campuses.

Ecumenical concerns. Three significant indices of cultural deprivation are the denial of the opportunity to be fully human, provincialism which keeps persons limited in terms of their experiences, and isolation within a particular locale. Campus ministry with culturally deprived Negro college students must transcend these indicia and that means providing perspectives for them to think and act ecumenically. They have already been typed as being dependent, concerned about self, unable to plan, only able to develop short-term schemes, happy-go-lucky, extravagant, believing in fate, and hostile. Many of these characteristics may be true but the responsibility of the campus minister in this area of implementation is to bring them to the awareness that their concerns are the concerns of many other college students, many of whom are not culturally deprived. He must help them to see beyond the society and/or culture which has, without just cause, tried to minimize their potentials for development in the humanizing process and their exposure to the real world of which they should be a part.

If the campus minister to these young people is worth his salt, he must know and discern in his calling the ethical imperative to bring these students the same ecumenical concerns of other young people like themselves. What are some of these more pressing ecumenical concerns

which these young people must know about and participate in for wholeness? Christian witness and concern for higher education on the campus; ethical decisions, commitments and involvement; secularization, law and order, and the search for identity are perceived by this investigator as the major ecumenical concerns of the majority of college students everywhere. A brief commentary which focuses on the nature of students' involvement in each of these concerns will indicate how pressing it is for the campus minister with culturally deprived young people to be aware and keep these issues alive before and with them.

What college students think about Christian witness and concern for higher education on the campus is described in terms of "Christian presence", the same kind of Christian presence alluded to as one of the teaching abilities in the profile of the campus minister to Negro culturally deprived college students. They are concerned about the changes taking place in educational institutions, especially Church-related institutions. They want to sit down with church boards and denominations and confront each other in rigid debate concerning their roles as Christians on campus. They want to plan and develop a common strategy together. They want churches and denominations to realize that the traditional ecclesiastical and theological language has become outmoded for them, and that they are committed to using the language of the secular world where the Church and Christians live. They want the Christian college to be the Christian college, and in their thinking it can only be Christian as it participates in the

process of humanization and becomes a potential center of educational and Christian renewal. "Presence", then, for college students means a way of life, openness, questioning, engagement, involvement, being there, giving witness to Jesus Christ by opposing any and everything which is dehumanizing.

The ethical sensitivities of college students have been whetted by major issues such as the Vietnam War, national politics, nuclear arms, protest, and peace, which they consider should be the moral concerns of all responsible citizens. They are willing to admit that many people are uncertain as to what is right and what is wrong, and these people are tolerated. They are aware, also, that there are others who avoid making ethical decisions, and for these people many of them have nothing but contempt. These are the people they describe as being indifferent to everything. Most college students express their ethical responses to uncertainty and avoidance in the form of protest, but their difficulty in protest is discerning whether their form of protest is merely conformity to the life styles of minority groups or whether it represents an authentic expression of ethical concern. Most clear thinking students contend for the latter. The same students are aware of the relativism which characterizes our world and human beings; thus, students' ethical conviction and involvement are calls to be human.

Secularization has become the watchword of our world. The emphasis upon secular worship, the secularization of the gospel, and the secularization ethic are excellent examples of movements toward

secular involvement as a form of genuine Christian witness. These same college students are caught up in the secularization thrust. They are not decrying an abandonment of so called Christian structures; rather, they have found in the secularization movement the real incarnation of God in human life. They have come to acknowledge God at work in the secular structures of the world and their witness within the structures, with the hope that churches and Church-related institutions will soon come to the same realization if they are to continue to provide education for humanization and the plunging into life of a godless world (a la Bonhoeffer).

The recent presidential campaign (1968) highlighted the issue of "law and order" and it has not escaped the concerns of today's college students. "Law and order" for them, and justifiably so, is symbolic of the fears, prejudices, hatreds and resentments of people in the face of the realities of revolutionary change. They perceive that the "law and order" slogan has focused upon the racial revolution and the revolt of their own generation. They are concerned that they have, in a real sense, become its scapegoat. As they grapple with this issue, many of these young people have accepted the responsible task of bringing some meaning to two empty words. The meaning which they are discovering and bringing to the attention of the world is a Christian and/or theological dimension. They perceive that "law and order" ought to deal with ways of making a new order, under God, undergirded by a concern for justice, redistribution of power, and a striving for human maturity, rather than the creation of a police state.

Who am I? Where am I going? Where do I fit into the scheme of things? These are the disturbing questions young college students are asking all over the world. They are questions which reflect their discontent, hostility, and protest against the hypocrisy of an adult generation whose authority and behavior have made a mockery of democracy. These young people are searching for some principles which may guide their lives as they accept their part in God's humanizing of the world. They would love to identify with the older generation if they could find creative, open, and changeable adult guarantors but they are hard to find. Some of them find their identity with their peers while others find themselves in the socio-therapeutic movements of our times. Some of them turn to the biblical record, but find that real life situations are in contradiction with biblical principles. Others find it in prostitution, marijuana, L. S. D., free sex, black power, brown power, and white power. They would desire, however, to find it in the genuine human interpersonal relationships with all people regardless of age, color, religion, and national origin, for they do concur with John Donne that "no man is an island; everyman is a piece of the continent, a part of the main...any man's death diminishes me, because I am involved in mankind."

These, then, are some of the real life ecumenical issues which college students are concerned about. The campus minister to Negro culturally deprived college students must keep these issues alive because they know no barriers in the struggle for humanization.

Local campus foci. The campus minister, like our Lord, has been called not to be ministered unto but to minister. He must begin in his situation and build that situation into the Kingdom of God. This necessitates, therefore, that the campus minister begin with the raw materials available because they are the grass root tools for effecting a meaningful campus ministry with these culturally deprived students. He is called to serve God, to serve truth, to serve man, and make his witness known in a servant role.

The following guidelines would seem to this investigator to be practical as he works on the campus with these young people: He needs to help them make a Christian commitment to life; to foster existential study and application of the Bible; to help them discover the values of human relationships and to distinguish between popularity and friendship; to guide them in the choice of vocations and especially the meaning of Christian vocations; and, to help them develop a well-rounded philosophy of life through participation with other selves.

These guidelines may become realities as his ministry focuses upon some of the following kinds of experiences: Self Discovery Dialogue, College Administrators for a Day (students), Experimental Worship, Talk-Ins and/or Exchange-Ins (Faculty, Students, Administration), Family Life Seminars, Cooperative Campus Ministry Dialogues, Parent-Teacher-Student Seminars, and Interdisciplinary Engagement.

For better or for worse, but preferably the former, the campus minister who serves culturally deprived Negro college students cannot operate from denominational orders, from paper, from behind the desk,

nor fool himself into thinking that a handful of college terminology will produce an effective ministry. His ministry only becomes meaningful on the local campus when he engages students in informal person-to-person dialogue, faculty across disciplines, administrators without policy "hang ups", and other staff personnel who no longer look upon their roles as subservient but as co-partners and co-creators with God. At the point of risking all of the professional and academic accretions he has gained, yea even his very life, the campus minister with these young people must help them to see that they are human or else he has not ministered at all.

CHAPTER VI

SUMMARY AND CONCLUSIONS

This investigation into a Campus Ministry with the Culturally Deprived commenced on the note that "revolution" has been indigenous in the development of our world and culture, and, that it has penetrated the structures of two of the basic institutions of our culture, the Church and the School. Moreover, revolution, as stated, has become a part of the combined efforts of the Church and the Church-related college to render a meaningful ministry on the campuses and in the universities of our land. The result has been a rethinking of the kind of campus ministry which best meets the needs of students for whom it is designed. The serious reflection which has been given to campus ministry indicates the concern to minister with students at the points of their greatest needs as persons rather than a preoccupation with programs and centers. Therefore, the major focus of this investigation has been upon a unique segment of our population described as "the culturally deprived" and the unique kind of ministry which must be conducted with them.

This summary chapter purports to recapitulate the major issues analyzed and to make some commentary on these issues as they might influence the future direction of campus ministry with the young people described herein. Also, some specific recommendations will be suggested to provide a meaningful campus ministry with "Negro

culturally deprived college students" who matriculate at the predominantly Negro church-related colleges.

Recapitulations

In the introductory chapter, our attention was directed to the justification for such an investigation into a campus ministry with culturally deprived Negro college students. Several outstanding reasons were cited for the justification of the investigation. Among the justifications cited was the need for a new kind of emphasis in campus ministry which takes into account deprivations which make culturally deprived Negro college students incapable of fully understanding the traditional structure of campus ministry designed for "white middle class" young people. The failure of previous studies on campus ministry to focus upon the nature and causes of their deprivations, cultural deficiencies, economic insecurities, educational gaps, distorted value systems, the achievement of identity, attitudinal dynamics, their religious fundamentalism and distorted religious teachings, and communication gaps represented another cluster of reasons for a special ministry with these young people. The inability to penetrate deeply into the intricacies of the social matrix of Negro life and the inability to understand their segregation and struggle toward integration also validate justification for a new focus in campus ministry with these young people. Finally, the need for creative dialogue between and among these young people and their adult guarantors, the encouragement of creativity and a sense of responsibility, and the development of a positive life style were cited as

conclusive evidence for a relevant ministry with these students.

Careful reflection upon these justifications points very clearly to the need for a new kind of emphasis in campus ministry with culturally deprived Negro college students which restores and maintains their human dignity and their ability to participate responsibly in the humanization process.

In order to understand the foundation for campus ministry it was necessary, in chapter two, to trace the historical developments of the Church-related college in America and the predominantly Negro church-related colleges to point up that the mission of the Church and the Church-related college is inseparable in witnessing to the gospel revealed in Jesus Christ. Special attention was focused upon five (5) major issues, namely; precipitating causes and motives for founding, rationale for founding, philosophy, purposes and/or objectives, and nature of services.

The precipitating causes and motives suggested indicated that the founding of these Church-related institutions was the concern on the part of people with a strong religious faith to keep alive the spirit of freedom and democracy characteristic of America, to enhance the struggle for free and open educational institutions, and to maintain the strong servant motive of the church. More especially, chapter two attempted to point out the unique causes and motives in the founding of the predominantly Negro church-related colleges such as releasing the bonds of enslaved peoples, providing equality and quality education, restoring the worth and dignity of human beings,

assisting in the reconstruction and readjustment of the life styles of an exploited people, and expanding the missionary spirit inherent in men of unusual Christian commitment and faith.

Providing a trained ministry for the Churches and for the State, combating the rise of a secular culture, increasing the awareness of the interrelationship and interdependence of religion and education, and perpetuating the Church's concern for the whole man were perceived as adequate rationale for founding Church-related colleges in general. In addition to these general evidences, predominantly Negro church-related colleges were founded after the Civil War to provide a liberal education for Negroes, to exemplify a remarkable expression of humanitarian concern, to foster human dignity and democratic idealism, to witness to the Church's sense of mission, and to display the courage and daring to believe in the educability of former slaves.

The basic philosophy, as indicated, which was inherent in the founding of these Church-related institutions was a Christian philosophy of education emphasizing God revealed in Jesus Christ as the ultimate end of the educational process. It was this kind of philosophy which fostered the objectivity of faith and reason, emphasized the worth of the individual person more than the quantity and quality of knowledge transmitted and received, engendered freedom of inquiry, and called for the continued penetration of basic Christian teachings into the total life of the college. For the predominantly Negro church-related colleges, this philosophy reinforced the emphasis upon a

liberal education (academically and socially), upon the freedom of these institutions (to choose faculties, select students, to teach the truth), and the encouragement of personal responsibility and sensitivity to others and the world.

Philosophy and purposes of Church-related colleges were described as being inseparable because both helped to determine policy and the direction these institutions would take. Patton's three-fold classification of purposes tended to show that the purposes of these institutions before the Civil War were religiously slanted, that they were broadened after the Civil War, and placed special emphasis upon the development of Christian character (training leaders with a broad general education) as the contemporary approach in developing purpose. Purposes as described for predominantly Negro church-related colleges were seen to differ from institution to institution because of the constituency of student bodies, location, and particular needs. Moreover, purposes of the latter institutions described focused upon developing a Christian philosophy of life, quality education, occupational preparation, and the preparation of young people for responsible citizenship and leadership.

The services provided by these Church-related colleges were described as being generally the same, and were delineated as academic, social, counseling, student personnel, and religious. Although cultural services were the concerns of all Church-related institutions, more attention was given to the expansion of cultural services in "white" Church-related colleges, while the financial

service became a major service in predominantly Negro church-related colleges because of the tremendous economic inequity of culturally deprived Negro college students.

The five major issues recapitulated from chapter two attest to the Church and the Christian college's sense of mission to the academic community, their concern to provide a climate for the development of a Christian philosophy of life, and to focus upon persons as they developed their intellectual, spiritual, social, and citizenship responsibilities for participation in a world "come of age". Because Church-related colleges made these foci their chief concerns, they established a climate out of which campus ministry could flourish.

Chapter three addressed itself to the nature and development of campus ministry in an attempt to describe and analyze the initial thrusts at campus ministry and the subsequent developments as it became more systematically structured in concept and implementation.

The major issues developed in the chapter were as follows:

1. A general prospectus on campus ministry
2. Analyses of discussions regarding origin and philosophy
3. Description and purpose of campus ministry
4. Theological and/or biblical foundations
5. The campus minister and his responsibilities
6. New shapes of campus ministry
7. Implications of campus ministry for the culturally deprived Negro college students in predominantly Negro church-related colleges

The general prospectus on campus ministry revealed that there has always been a historical link between the nature of the Church-related college and the Church, but more than often the colleges have been so dominated, influenced and controlled by the churches that

campus ministry has never really had the opportunity to fulfill its mission of bridging the gap between the Church and the campus culture. Its failure to bridge the gap has resulted in severe criticism of traditional church-structured campus ministries which rarely penetrated the real issues confronting the Church and campus culture. Hence, the proposals for new forms of campus ministry have focused upon a redefinition and/or workable doctrine of the Church and upon God as the ultimate source of truth permeating and pervading the entire spectrum of Christian higher education.

Most of the analyses of discussions regarding origin and philosophy of campus ministry related in this investigation have pointed to historical structures or periods in the development of campus ministry rather than to a specific date of inception. The more comprehensive structures included four major phases of development, namely; the voluntary associations recognized as the most elemental form of campus ministry and implemented by the Y.M.C.A., Y.W.C.A., and Student Christian Associations with the philosophy of meeting basic spiritual needs and recognizing the restlessness and sensitivities of students to a changing culture; the college chaplaincy, which attempted to focus upon a special kind of institutional ministry and designating the responsibility of this ministry to a special person whose basic philosophy was nurture; the development of denominational centers to preserve denominational loyalty undergirded by a philosophy or protection; and a Post World War II phase designed and developed through national church and denominational offices with a philosophy

directed at arousing and encouraging ecumenical concern and responsible Christian witness on and off campus.

Campus ministry has generally been described as the mission of the Church to the academic community. This investigation has sought to show that campus ministry has been linked to the Church, but that its mission has become splintered because of conflicting viewpoints as to what its task really is. The most prohibitive emphasis in the past has been a preoccupation with programs rather than with persons. Contemporary descriptions and purposes of campus ministry, as described in this investigation, have focused upon a unique mission of the Church implemented in a community of faith and learning through meaningful dialogue, through a sense of Christian presence (involvement in concrete human relationships, a willingness to listen to the college, God at work in the university), through encounter and study, and through an ecumenical concern focusing upon the total ministry of Jesus Christ to the total campus (an ecumenical esprit de corps).

A genuine campus ministry is always undergirded by theological and biblical foundations; therefore, any theology for campus ministry must begin with what we believe about God and the interpretations of Him seen in the light of the transitions within theology itself. New theological terminology has emerged but the older traditional terminology need not be discarded. It must be reinterpreted so that theological interpretation does not center solely upon what God has done in the past and upon the reason-revelation debate. The theological and/or biblical foundations upon which a relevant campus

ministry can be conducted rest upon the translation of the ancient kerygma into appropriate forms germane to the present cultural situation. In brief, it presupposes an incarnational theology (God with us) which emphasizes God at work in the humanizing process, the relevance of social organization, a stress upon identity and worth, the operational validity of science and technology, the recognition that God is at work in the "world" which we call secular, and that such a ministry is cognizant of the social context of human life which is placed within the framework of God's redeeming love.

The mission, philosophy, and theological undergirding of campus ministry are implemented by a human instrument, namely; the campus minister. This investigation has focused upon two crucial inquiries, who he is and what are his responsibilities. In response to the first, the investigation has highlighted the campus minister as a person who relates himself to the academic community by sharing the Church's concern and who senses his obligation to confront and encounter the academic community with the "good news" of Jesus Christ. Whether he is an adequate campus minister depends upon his own concept of ministry, his integrity and creativity, his understanding of his task and human relations, and his personality and personal commitment. In response to the latter query, the investigation has shown that his major responsibility is that of helping to prepare the academic community for their part in God's mission to the world by participating and sharing with them. This task is further implemented as he teaches, counsels, leads in worship, and organizes the religious life on campus.

The new terms such as enabler, critic-prophet, analyst, catalyst, convener, et cetera, characterize the sensitivity, awareness, participation, sharing, communication, and responsibility commensurate with his responsibilities.

The new terms listed above also characterize the climate in which new shapes of campus ministry are growing. An ecumenical sensitivity which aims at adaptability and flexibility in focusing upon the college campus as a functioning community is at the heart of these new shapes and forms of ministry and has issued into a new understanding of the church, a call for a ministry of the laity, a respect for the integrity of higher education, and a growing sensitivity that all Christians must become involved in campus ministry. For the Church-related colleges, as the investigation has indicated, the new shapes of campus ministry challenge them to be cognizant of the pluralism which characterizes their student bodies, to be concerned, to care, and to share. The acceptance of the challenge has produced a united approach to campus ministry centered in dialogue, action, and awareness where the warp and woof of human lives are transmitted one to the other through presence, celebration and responsible criticism.

When the six (6) preceding issues discussed in chapter three are related to the implications of campus ministry for the culturally deprived Negro college student matriculating at the Negro church-related college, the case seems almost hopeless because campus ministry traditionally conceived, is an offspring of the "White Church"

which hands down programs, excludes thinking and participation of Negro campus ministers, and presupposes that needs of Negro students are identical to those of their white contemporaries. Seminaries and divinity schools have perpetuated the "white campus ministry" image. The results have been, as we have indicated, a lack of knowledge regarding the meaning of ministry on the part of the college constituency and a failure to participate in campus ministry. On the positive side, however, campus ministry can be meaningful for these culturally deprived students provided that; (1) the new terminology and creative shapes of campus ministry can be examined and reinterpreted, (2) Negro church-related colleges can channel distorted and rigid Christian teachings into responsible participation, (3) Negro campus ministers can detach themselves from their ivory tower cloisters to engage people where the action is, and (4) Negro campus ministers will join the community team in ministering and bridging the cultural, educational, and religious gaps of these deprived young people.

These seven (7) issues attest that campus ministry is without equal when the "good news" of Jesus Christ's love is allowed to permeate our structures, programs, and personalities so that His mission, not ours, may be fulfilled.

Chapter four focused upon the enormity of the task which campus ministry encounters with culturally deprived Negro college students as epitomized in the case of many students like those who attend Bishop College in Dallas, Texas. The brief history and development of Bishop College attest to the attempt of this institution to provide quality

education in a Christian culture so that her students may overcome the deprivations which have rendered some of them less than human beings. The lack of concern, anxiety, prejudice, and the failure of our middle class population to recognize their deprivation have been posited as underlying causes of deprivation for these young people. Statistical data regarding enrollment of these students, religious affiliation, financial status, and the continuation of institutions like Bishop College have been focal in heightening the culturally deprived dimension of these students. The zenith of the chapter considered five (5) major types of deprivation and their affects on these young people, and left little doubt that they are truly culturally deprived. Economic deprivation forces many of the students described and their parents to be dependent upon financial aids which are capable of producing perpetual "financial aid seeking" parasites and dependent adults. Social deprivation excludes these students from normal human intercourse and renders them powerless, reticent, shy, isolated, and denied the right to belong. Deprivation of psychological equilibrium makes them develop fatalistic outlooks, helps them to forsake their identity as purposeful beings, and perpetuates their immaturity. Educational deprivation, the long standing thorn in their flesh, has cheated them out of developing their minds to their greatest potential with separate and equal (so called) schools, ill prepared teachers, inadequate facilities and physical plants, and has curtailed their skills and mental attitudes so that many of them have been conditioned to "second best". The Church, haven of their security and nourisher

of their spiritual needs, and pastors raised to "holier than thou" status have duped these students with a "pie in the sky" religion and a message too rigid to cope with existential reality. God is still interpreted as being "up there" or "out there" rather than "down here" where cross the crowded ways of life sound the cries of race and clan. The result is physical giants and spiritual midgets.

Accepting the premise that the Church-related colleges provided the context out of which campus ministry emerged, its growth and development as a "white church" ministry, and the stark realities that such a ministry is inadequate for Negro culturally deprived college students at Negro church-related colleges, chapter five delineated some basic strategies in ministering with these culturally deprived students. Four (4) strategic levels were considered, namely; a dialogic person-centered ministry, a reappraisal of the contributions of the predominantly Negro church-related colleges and the United Negro College Fund, a suggested profile of the campus minister in the predominantly Negro church-related college, and areas for implementation.

As a prerequisite for ministering with culturally deprived Negro college students in Negro church-related colleges, a dialogic person-centered ministry addressing itself to persons in process, two way wholeness, and interpreting communication as relational, sharing, and confrontation through understanding, meaning, sharing, self expression and responsible participation has been prescribed.

The reappraisal of the contributions of predominantly Negro church-related colleges and the United Negro College Fund has been affirmed as a basic strategy for ministering with these young people because it reaffirms the mission of the Church-related college to the campus and indicates that Christian higher education among Negroes must be concerned with the upward mobility of these young people, through education, toward worthy, responsible, accomplished, and proud citizens.

To augment this upward mobility and continued mission of the Church to the Negro college campus, a special kind of person is needed; hence, the profile suggested. The campus minister must be old enough to command the respect of these young people but not an adult authority. He is required to be theologically trained and should possess an adequate and consistent theology. He is required to be an integrated person, knowledgeable about the major issues of our time and about youth, and aware of peculiar needs which these young people have which need to be fulfilled. He is required to be a creative teacher, good administrator, and an excellent counselor.

The final strategy suggested for a meaningful ministry with culturally deprived Negro college students in Negro church-related colleges is by far the most practical because it suggests areas for implementation. The areas of implementation are predicated upon certain criteria such as; the inclusion of campus ministry as a part of the total educational process, a campus minister who is committed to the mission of the Church to the campus and a personal willingness

to expand his time, energies and experience; and an adequate budget. If the above criteria are met the following areas for implementation are possible: worship and preaching, counseling which takes into account the lack of introspection on the part of these students to look at their own problems, teaching which is relevant and aims at establishing relationships through knowledge and dialogue, college-community relations which aim at building and bridging relationships between and among students and the community citizenry, ecumenical concerns which will help to keep these young people in the mainstream of Christian concern and involvement, and local campus foci directed toward developing a Christian philosophy of life which enables them to become capable of understanding themselves and others.

Recommendations

After all evidence has been weighed and all data gathered and researched, there are some basic recommendations which can be offered for an adequate ministry with culturally deprived Negro college students in predominantly Negro church-related colleges. This investigator submits some concrete recommendations:

1. All denominations, including their national offices, must give immediate attention to the claim of campus ministry as it is interpreted to discern what kind of ecumenical approach can be taken which will focus upon methodologies concurrent with the basic needs of culturally deprived Negro college students in Negro church-related colleges if the mission of the Church to the campus is to be existentially real.

2. A self study of campus ministry by selected representation from all denominations who are aware of the cultural gap of these young people and who are convinced that something needs to be done about it is imperative. An open letter to national denominational headquarters stating the concern and requesting representation to a "working" consultation on campus ministry to the culturally deprived is desired. Only one basic premise should be brought by all persons in attendance, that is, "the Christian church has a mission to the academic community". Small work groups of no more than five persons should spend three to five days in concentrated deliberation, scrutinization, proposal making, and developing techniques for ministering with this unique segment of our population. A summary of proceedings and workable solutions should then be sent to campus ministers for reaction and suggestion. Follow-up consultations and visits to predominantly Negro church-related college campuses should then begin to discern the reality of what has been the fruit of their labor.

3. The Negro church must come to grips with the challenge and its mission to Negro college campuses if it is to continue to adopt these institutions as their educational objectives. This means that the Negro clergy must engage in a teaching ministry which underscores what campus ministry is, how it can and must be conducted with Negro students, and a rehearsal of the founding and contributions of the Church-related colleges for Christian Higher Education. Moreover, it is recommended that the Negro church reappraise the distinctions

made between clergy and laity so that the thrust of campus ministry becomes total concern and an integral part of one's Christian obligation. It is this investigator's candid opinion that there can be no effective campus ministry with Negro culturally deprived college students in Negro church-related institutions until the Negro church realizes that its mission is unfulfilled until it has been encountered and confronted in dialogue with the campus community.

4. Negro clergy who serve as campus ministers and/or persons who hold positions with identical responsibilities on Negro church-related college campuses would do well to initiate some sound reflection and assemble as concerned Negro campus ministers to face realistically and work arduously toward a renewed understanding of what their vocations are as campus ministers with these students. Initiative, commitment and creativity are the outstanding qualities which Negro campus ministers need to incorporate into their reflection and bring to such an assemblage.

5. Negro presidents of Negro church-related colleges, national denominational headquarters and boards of trustees of these institutions need to give very serious attention to the selection, appointment, and employment of qualified men to serve as campus ministers. Aside from the indices set forth in an earlier section of this investigation relating to the profile of the campus minister for Negro college students at these institutions, it becomes imperative that campus ministers be employed on the basis that they (campus ministers) sense this aspect of the ministry as their call of God.

Friendships, previous acquaintance, convention association, failures as former pastors, sympathy for widowers, and failures in other vocational choices are not adequate criteria for the employment of campus ministers to serve the students described in this investigation.

6. Some opportunity needs to be provided for the education of students, faculty, and the lay citizenry of the community about what campus ministry is, by trained and creative personnel whose campus ministries have proven their worth with Negro students. By contrast, opportunity must be provided for students, faculty, and the lay citizenry of the community to react and express what they conceive campus ministry to be and what their participation entails.

7. Negro clergy who serve Negro congregations are obligated to interpret to their congregations the nature of campus ministry, who the campus minister is, what his responsibilities are, the title assigned to him, his relationship to the Church, and their relationship to him and the college in the venture of Christian higher education.

8. Campus ministers who serve in Negro church-related colleges need to purge and extricate the Negro college community and the Negro community at large from the prevailing tradition that everything involved in campus ministry must be couched in religious and/or Christian terminology and structures and substantiated by quotations from the Bible. Therefore, this investigation recommends that campus ministry personnel who serve in Negro church-related colleges become knowledgeable and aware of the issues in science, economics, government, business, international relations, medicine,

the humanities, and the social and behavioral sciences to which the Christian faith must speak, and be able to interpret the Christian message in terms appropriate to our contemporary cultural situation even if it requires the use of secular terminology.

9. Seminaries and divinity schools need to give serious attention in curriculum development to campus ministry as a viable vocation because of the need to minister to the growing student unrest and the search for identity characteristic of most college youth. Depth study needs to be made into a campus ministry which focuses not so much upon programs and communicating knowledge about the Christian faith but upon meeting basic unmet needs and developing genuine human beings who are then capable of interacting and witnessing to the faith. More specifically, seminaries and divinity schools must decide to employ, not in token fashion, trained Negro teachers and/or experienced Negro campus ministers who have served Negro students to instruct all students about the peculiarities present on Negro church-related college campuses rather than taking the risk of being accused of depriving all students of the values of such an educational experience. If theological institutions are really preparing ministers for full-time Christian vocations, this unique aspect of ministry with all of its complementary areas, cannot be left to chance.

10. This investigation recommends that programs for campus ministry to culturally deprived Negro college students in Negro church-related colleges cannot be realistically proposed until the Church and the colleges have worked adequately through the maelstrom

of psychological, emotional, social, and economic inhibitions which render these young people incapable of being fully human.

11. Finally, it is recommended that the campus minister who serves these young people be committed to the redemptibility and educability of the academic community and culture of which he is a part (faculty, students, et cetera) and the community citizenry which surrounds him. He must be concerned about college students and their culture but not at the expense of the adults who must assist him in the fulfillment of his ministry. He must be a "hand holder" at times, a source of comfort, a problem solver, a pastor-in-residence, and the translator of God's good news in every crisis of their lives which they call bad news through one-to-one and group relationships until they become mature and caring persons.

Experience has dictated that redemption is possible, and this investigator believes that there are some contemporary beatitudes which can provide the inner resources and strength for the men called of God to minister with culturally deprived Negro college students in Negro church-related colleges.

1. Blessed are you when you identify with their needs, situations, and personal crises.

2. Blessed are you when you have an interest in their interests and concern for their concerns.

3. Blessed are you when you are creative, sincere, and honest in all of your dealings with persons.

4. Blessed are you when you can be positively optimistic and objective in your thoughts and actions.

5. Blessed are you when you can combine commitment, confrontation, dedication, and challenge to God's mission with a sense of humor.

6. Blessed are you when you can have explicit confidence in their potential and the future direction of their lives.

7. Blessed are you when you can stand firm on the solid rock of Jesus Christ when the winds of despair and contempt blow about and at you because of your ecumenical sensitivity and universal perspective on life.

8. Blessed are you when you can be tolerant and give persons the benefit of the doubt.

9. Blessed are you when you can be human and introspective about your own life.

10. Blessed are you when your life and mission are in accord with the life and mission of the Master.

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